K Groot (H. de)

HUGONIS GROTII Baptizatorum Puerorum INSTITUTIO. Alternis Interrogationibus ET RESPONSIONIBUS.

Cui accesserunt

Græca ejusdem Metaphrasis à CHR. WASE Regalis *Coll. Cantab.*

ET

Anglicana versio à FR. GOLDSMITH *Armigero:*

Unà cum luculentis è S.S. Testimonlis *A. N. G.* *In Usum* Scholarum.

Quinta Editio & emendatior & observatiunculis in Græcam Metaphrasin ad calcem appensis auctior.

Adjiciuntur itidem huic Editioni Effigies HUGONIS GROTII, FRANCISCI GOLDSMITH, & CHRISTOP. WASE, &c.

Item Catalogus omnium operum HUGONIS GROTII ad calcem adjectus est.

Londini, Excudebat *Gartreda Dawson*, & venalis prostat apud *Guilielmum Crook*, ad insigne Trium Bibliorum in loco vulgò Fleet-bridge, 1665.

Dn. Ioanni Halesio.

QUo nil *candidiuſve*, *doctiuſve*,
Hunc non *pellepidum*, novum libellum
Sed *cultum* ſimul, & *pium* libellum
(Terſum pumice ſed *Tua* meáque)
Mittit.

Summus & *infimus* clientum

N. G.

TO

His loving and beloved Scholars, FRANCIS GOLDSMITH of *Grayes-Inne*, Esquire, many years since at the Merchant-Taylors School, and CHRISTOPHER WASE of Kings Colledge *Cambridge*, lately at *Eaton*.

YOu remember what you have heard from *Seneca* and me; That the three Graces (those Poeticall Goddesses of courtesie and kindnes) were painted holding their hand round in a Ring: to shew that benefits ought to run round in a circular endless motion. The moral I desire to make good; You (in your ingenuity) will confess, that you have received something from me; and therefore, out of your gratitude, refund this: which by the same obligation, I return to you, although without your desire or knowledge. But I presume upon the old relation, that you will pardon me this one fault. For the first piece, that in Latine, the name of the *Author* will carry it over the world, especially being approved by the most grave Censors, to be herein most orthodox; for what you have added, I dare say the great and famous *Hugh* would account it no disparagement to see himself march in equipage with two such supporters. Neither (I hope) will any that doth but pretend to religion or learning, be offended to find them here lovingly meet together, and kindly kisse each other. This I speak in our mother tongue, that all, who do but read it, may know, that even in these unhappy times, *some* Scholars do still love goodnes, with their old Master, but

Ever assured Friend,

N. G.

Μεταφράσι.

Πῶς ταῦθ' Ἑλλήνων παρεδέξατο γλῶσσα θέμεθλα,
Κατέσχεν Ἑλλὰς ἥδ' ἀληθέας γραφάς.
Αὐτὰρ ἀλήθεια μένει διαθήκη ὁδηγεῖ.
Περίμιον μαθὼν ὁδὸν μαθήσεῃ.

E. T.

Add to the Engliſh, Greek and Latine Tongues,
To Engliſh, Latine, Greek, the Truth belongs.

H. E.

Quem docti pueris viri libellum,
Sinceræ probitatis integrârunt
Felici ſtudio patentiorem;
Ut Græcus, Latialis, Anglicanus,
Ambiret vario trilinguis ore.
Grandis pondere plurimos doceret,
Parvus pondere neminem gravaret
Succinctus PIETATIS inſtitutor:
Sic gratus meritò probat, petítque.

Jo: Langley.

Novemb. 4.
1647.

HUGONIS GROTII
BAPTIZATORUM
Puerorum
INSTITUTIO,
Alternis Interrogationibus
ET
RESPONSIONIBUS.

1.

SCis mi natel ſacro quondam te flumine lotum?
Iſtud recordor ſæpe narratum, pater.
Sciſne etiam ritus tali quis voce notetur?
Perfudit artus purus undarum liquor.
Quis fuit ille autem ſacrum qui tale peregit?
Præco ſupernæ legis, interpres Dei.
Quis locus antiquo vidit te more piatum?
Gens pia ſacratis quem celebrat cœtibus.
Quod ſonuit carmen? quæ nomina dicta lavacro?
Summi parentis, Filiique, & Spiritûs.
Tréſne Deos igitur tingendi ritus adorat?
Quin noſter *unus*, neſcit *æqualem*, Deus.
At quibus indiciis agnoſcitur iſta poteſtas?
Sermo, loquentem: *mundus*, auctorem docet.

Quid

Η ΤΟΥ ΥΓΕΙΑΝΟΥ ΓΡΩΤΙΟΥ

Τῶ παίδων βαπτιζομένων

μυσταγωγία,

Μεθ' ἑρωτήσεων καὶ ἀποκρίσεων ἀμοιβαίων,

Παρὰ τοῦ ΧΡΣΤΟΦΟΡΟΥ

ΟΥΑΣΙΟΥ.

Μεταφράσης πρὸς τὸν Ἀναγνώστην.

Εὖ με μεταφράσαι μὴ φαίης· εὖ μεταφράζει
Ὅστις ταῦτ' ἀναγνὺς ὂν βίον εὖ διάγει.

Ι.

Τέκνον ἐμοῦ! ἱερᾶ πηγῆ σε λελουμένον οἶδα;
Πολλάκις ἀκούσας τοῦτο μέμνημαι, πάτερ.
Οἶσθά τε καὶ τί πέλει μυστήριον ὅ, τι τοι εἶπον;
Ἀγνῆς ἐκλύθην ὑδάτων ῥοιῆς δέμας.
Τίς δ' ἄρ' ἐὼν τελετὴν τάσιν καὶ κόσμον ἔοργε;
Κήρυξ ὑπερτάτου νόμου, μύστης Θεοῦ.
Τίς σε τόπῳ δεσμῷ κεκαθαρμένον εἷ δὲ παλαιῷ;
Ἐκκλησιάζῃ δυσεβὴς λεὼς ἵνα.
Τίς δ' ἐπαοιδὴ εἶλω; Τίνῳ ἔκλυεν ὄνομα λοῦτρον;
Πατρός τε, χ' υἱοῦ, Πνεύματός τε παναγίου.
Τοῦνεκα τρεῖς βάπτισμα θεὸς εἴωθε σέβεσθαι;
Θεὸς μὲν εἷς ἡμέτερος ἓκ ἴσου τυχών.
Τὸν δ' ἱερὸν Βασιλῆα τί μοι σημεῖον ἐλέγχει;
Λόγος λαλοῦντα, κόσμος ἐργάτην λέγει.

THE CATECHISME OF HUGO GROTIUS

done into Engliſh Verſe

BY

FRANCIS GOLDSMITH,
Eſquire.

MY Son, that thou wert once baptiz'd, *doſt know?*
Father, I often have heard ſo.
Know'ſt thou what ceremony then was us'd?
Pure water *on my limbs diffus'd.*
Who did this ſacred water on thee pour?
1 *Heavens Herald,* 2 *Gods Embaſſadour.*
What place him ſaw thee thus to expiate?
Where Saints their meetings celebrate.
What words were ſaid? what names were utter'd, know'ſt?
3 *The Father, Son and Holy Ghoſt.*
Do we in Baptiſm then three Gods adore?
4 *There is but* one *God, and no more.*
How of his power makes he declaration?
5 *By his* word, 6 *and the worlds* creation.

Places out of the holy Scriptures To confirm the Answers.

1 *Matth.*28.19. Christ commands his Apostles to preach and Baptize. Go ye therefore, and teach all Nations, baptizing them.

2 2 Cor.5.20. Now we then are Embassadors for Christ, as though God did beseech you by us.

3 *Matth.*28.14.----in the Name of the Father, and of the Son, and of the Holy Ghost.

4 Deut. 6.4. Hear, O Israel, the Lord our God is one LORD. 1 Cor. 8.4.----there is none other God but one.

5 Eph.6.17.----and the sword of the Spirit, which is the word of God.

6 Rom. 1.20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things which are made [even] his eternal Power & Godhead.

Quid Deus eſt tenta brevibus mihi dicere verbis?
Mens recta, ſimplex, perpes, immutabilis.
Cur Deus hic unus *ternâ* tibi voce notatur?
Papyrus, illum ſacra ſic noſci jubet.
Quæ ratio ſuadet *tres* ut credantur in *uno*?
Diſtat carenti fine quod fines habet.
Artificis nuſquámne ſui ſpectatur imago?
Sol, lux, calórque *trina* ſunt, *unum* tamen:
Nil hominum natura jubet nos tale tueri?
Vigere, ſapere, velle in *uno* ſunt *tria*.
Súntne *pares* genitor natúſque & ſpiritus inſons?
Commune regnum eſt, unus æternus vigor.
Quid proprium ſummo fas eſt aſcribere Patri?
Quod capit ab ipſo quicquid eſt exordium.
Quid Deus ante ſui fecit primordia mundi?
Ut nil ſit extrà ſufficit numen ſibi.
Indè mihi cœptis fuerit quæ rebus origo?
Cœlum, ſolúmque fecit ex nihilo Deus.
Materiam duplicem quæ diſtinxere figuræ?
Herba, arbor, aqua, lux, ſidera, animantes, humus.
Quo genus humanum lucem conſpexit ab ortu?
Terreſtre corpus, mens data eſt divinitús.
Aquos ille opifex hominem produxit in uſus?
Deum colens beatus ut ſemper foret.

An

Τίς δ' ὁ Θεὸς πέλεται, βραχέως κατάλεξων ὁρίζων;
Νοῦς ὀρθὸς, ἁπλοῦς; ἀΐδιος, κἀμετάβολος.
Τίπτε Θεὸν φωνῆς τριασσῆς ἕνα τοῦτον ἔδειξας;
Οὕτως πέφηνεν ἐν θεοπνεύστοις γραφῆς.
Ἦ ῥα λόγος πείθει τρεῖς εἶν ἑνὶ πιστευθῆναι;
Πέρας λαχόντος μὴ λαχὸν διαστατεῖ.
Οὔ ποθι δ' ἀστράπτει λαμπροῦ Παντέκτονος εἰκών;
Τρί' ἐπὶν ἀλλ' ἓν ἥλιος, φῶς, θερμότης.
Ἦ οὐκ ἔστ' ἀθρῆσαι καὶ ἐν ἀνθρώπῳ παρόμοιον;
Αὔξειν, φρονεῖν τε, καὶ θέλειν, ἑνὸς τρία.
Ἦ Πατρὶ, καὶ Υἱῷ, καὶ Πνεύματι μοῖρα μάλ' ἴση;
Εὔγκοινος ἀρχὴ, πάρχρονον ξυνὲν κράτος.
Ὑψίστου τί δὲ ἔστ' ἴδιον Πατρὸς ἔργον ὁρίζειν;
Ἀρχὴν δίδωσι πᾶσιν ὧν ἀρχὴ πέλει.
Πρὶν καββαλλέμεναι κόσμον, τίνος ἔμμελεν αὐτῷ;
Κἂν μηδὲν ἔξω, μοῦνος αὐτάρκης Θεός.
Εἰπ' ἄγε μοι φύσιος τίνα πρῶτα γενέθλια τυτθῆς;
Γῆν, οὐρανόν τε κτίσσεν οὐδενόθεν Θεός.
Ἀμφοτέραν ὕλην τίνα δαιδάλλουσι πρόσωπα;
Χθών, ποιὰ, δένδρη, ζῶ, ὕδωρ, φῶς, ἀστέρες.
Ποίας δ' ἐκ γενιᾶς μέροπες βροτοὶ ἐκ γεγάασι;
Γεῶδές ἐστι σῶμα, νοῦς θεόσδοτος.
Ἄνθρωπον δὲ Πατὴρ ἀνδρῶν τίνος εἵνεκα πλάσσεν;
Εὐδαιμονήσειν αἰὲν ἐμσεβοῦντα νῦν.

Ἦ

15 *Tell me how God may briefly be defin'd?*
1 *A good, pure, infinite,* 2 *changeleſſe mind.*
Why is one God *ſet forth in perſons* three?
3 *In holy Writ thus known is he.*
That three are one, *what reaſon can us teach?*
20 God *is above all* humane *reach.*
Can it by no ſimilitude *be ſhowne?*
The Sun, Heat, Light, *are* three, *yet* one.
May we not ſome ſuch thing in mankind ſee?
Life Reaſon, Will, *in* one *are* three.
25 *Are* Father, *Son, and Spirit* equall? *They*
4 *With* equal *might* one Scepter *ſway.*
What is moſt propper to the Father? *All*
5 *Things take from him* originall.
How e're the world began was God imploy'd?
30 6 *He, without it, himſelf enjoy'd.*
Say from what matter *did things take their birth?*
7 *Of* nothing *God made heaven and earth.*
What differing formes are in both places found?
8 *Plants, water, light, ſtars, animals, ground.*
35 *Of what was man firſt made? To him was given*
9 *A* body *of* earth, *a* mind *from* heaven.
But to what end did God make man? That he
Might ſerve him, *and* bleſt *ever be.*

Could

1 *Math.* 19. 17. [here is] none good but one [*that is*] God.
2 John 4. 24. God is a Spirit, and they that worship him must worship him in spirit and in truth. 2 Cor. 3. 7. Now the Lord is that Spirit. James 1. 17. With whom is no variableness, nor shadow of change. Psal. 102. 26, 27. They shall perish, but thou shalt endure, yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end. 1 Sam. 15. 29. And also the strength of Israel will not lie nor repent, for he is not a man that he should repent.
3 1 John 5. 7. For there are three that bear record in heaven, the Father, the Word, and the holy Ghost. *Math.* 28. 19. 2 Cor. 13 4. The grace of the Lord Jesus Christ, and the love of God, and the communion of the holy Ghost, be with you all. Amen.
4 Jo. 5. 17, 18, 19, 20, 21, 22. *My* Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not onely had broken the Sabbath, but said also that God was his Father, making himself equal with God, &c Jo. 10. 30. I and my Father are one.
5 1 Cor. 8. 6. But to us there is but one God, the Father, of whom are all things.
6 Jo. 17. 5. And now, O Father, glorifie thou me with thine own self, with the glory which I had with thee before the world was.
7 Gen. 1.
8 Gen. 1.
9 Gen. 2. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.

An facile hoc homini divina capeſſere juſſa?
Certè, creato quippe ad exemplum Dei.
Unde igitur labes ægrotis mentibus hæret?
Primi Satoris crimine, at *noſtro* quoque:
Réſne Deus lapſu volvi permittit inani?
Extat, manè que nil niſi ejus numine,
Cur mala committi patitur ſi cuncta gubernat?
Bonus, atque *ſapiens* utitur rectè *malis*.
Eſtne Deo quidvis faciendi plena facultas?
Quicquid *decorum* eſt, inde *omnipotem* vocant.
Vera Dei ſoboles dic quando duxerit ortum?
Homo illic in *ævo* natus, *ante* ævum *Deus*.
Quid fuit ille Dei priùs omni filius ævo?
Imago, ratio, ſermo, conſilium Patris.
Eſtne aliquid Nati quo ſit teſtata poteſtas?
Facta *per ipſum* mundus, *abſque* ipſo nihil.
Unde animam humanam, mortaléſque induit artus?
Fœcunda *virgo Spiritû* peperit ſatu.
Quod tulit, ede mihi, divina Puerpera nomen?
Stirps ABRAHAMI, *Maria* DAVIDIS genus.
Ergò Deo diverſus homo binique fuere?
Erat unus idem, quique *homo*, quique & *Deus*.
Permix úmne fuit cum non pereunte caducum?
Convênit *impermixta* natura utraque.

Afferine

Η῾ ῥ᾽ ἐπὶ ἀνθρώπῳ Θεῶ ἄϊσιμα θεσμὰ φυλάσσῃ;
Ναὶ μὰν, ὅμοιο῾ ἐξεπλάσθη γὰ Θεῷ.
Ἀμπλακίη πόθεν ἔν σ᾽ειλῇς φρεσὶ πέφυκε;
Πρωτοσπόρο῾ μὴ αἴτιο῾, χ᾽ ἡμεῖς ἅμα.
Η῾ Θεὸς αὐτοματώς κόσμον φορέσηκε φέρεσθαι;
Πᾶν μέν ξωὶ ἀυτῷ κ᾽ φύει κ᾽ σώζεται.
Η῾ν πάντων κρατέῃ, τί κακὰς ποτε τολμὰς ἀνέλλῃ;
Εὖ κ᾽ σοφῶς γὰ δ᾽ ἔτετῖ τὸ δύσνομον.
Η῾ Θεὸς ὑψιμέδων ἁπλῶς ῥέα πάντα τελέσαι;
Πρέπον τα πάντα, Παγκρατὴς ὅθεν κλύῃ.
Γνῆσι῾ Ἀθανάτε Παῖϊς εἰπὲ πότ᾽ ἔμμορεν ἀρχῆς;
Ἀνθρωπο῾ ἐν χρόνῳ, Θεὸς φὺς πρὸ χράνε.
Θεσπεσίη φύτλη, τί πότ᾽ ἦν πρὶν ἢ χρόνον εἶναι;
Βελὴ, χαρακ!ὴρ, ἑκάτερ῾ λόγο῾ Πατρός.
Η῾ ῥά π᾽ κ᾽ μεγάλε δείξαις ἐπιμάρτυρον Υἱόν;
Κτίσιν δ᾽ ἔθεν ὁ κόσμο῾, ἀτερ ἔθεν ἐδὲ ἕν.
Ἀνθρομένην ψυχὴν πόθεν ἔσατο, θνητά τε γῦα;
Ἐκ Πνεύματός θες παρθέν῾ τέκε σπορᾶς.
Εἰπ᾽ ἀγε τῶτο, μάκαρ τί μὲν ὄνομα θὰ τόκῳ ἦε;
Μαρία Ἀβραμιὰ φῦσα κ᾽ Δαβιδιόθεν.
Ἀνθρώπε Θεὸς ἄλλο῾ ἔπειν; ἀνοσι ἢ γλυκάσιν;
Εἷς ὢ ὑτὸς ἐῶ ἀνθρωπο῾ ὤντε χ᾽ ὢ θεός.
Η῾ ῥα σὺ ἀφθάρτῳ κεχυτ᾽ ἄμμιγα σπέρμαπ θνητόν;
Ἀξυγχύτως παρῆεν ἑκάτερον γένο῾.

Τῶδ

Could man have kept Gods Law? Yes, the divine
40 [1] Image *at firſt in him did ſhine.*
Whence then is this corruption in us grown?
By [2] Adams *ſin firſt, then our own.*
Doth God at random *ſuffer things to run?*
[3] *There's nothing but by him it's done.*
45 *If he rule all, why doth he ſin permit?*
[4] *He wiſely extracts* good *from it.*
Can God do every thing? he can do all
[5] *That's* fit, *hence him w'* Almighty *call.*
Say when the Son of God was born? A man
50 [6] *In* time; *But God ere time began.*
Before all time what was he? The paternal
[7] *Image,* [8] *Word,* [9] *Wiſdome coeternal.*
How is his power known? The world by th' Son
[10] *Was made, without him nothing done.*
55 *A humane ſoul, and fleſh, whence did he take?*
[11] *The* Spirit, *a* Virgin-mother *did make.*
Say what name had the child-bearer Divine?
Mary of [12] Abram's [13] David's *line.*
Were God and Man diſtinct, *and* two *became?*
60 [14] God-man *one perſon, both the ſame.*
Did then the God-head *and the* Man-hood *mingle?*
Both *natures met* together ſingle.

What

1 Gen. 1. 27. So God created man in his own Image, in the Image of God created he him, Eccleſ. 7. 29. Lo, this onely have I found, that God hath made man upright.

2 Rom. 5. 12. Wherefore as by one man ſin entred into the world, and death by ſin, and ſo death paſſed upon all men, for that all have ſinned. Iob 14. 4. Pſal. 51. 5. Rom. 3. 9.

3 *Matth.* 10. 29, 30. Are not two Sparrows ſold for a farthing, and one of them ſhall not fall to the ground without your Father: But the very hairs of your head are all numbred.

4 Gen. 50. 20. But as for you, ye thought evil againſt me-[but] God meant it unto good, to bring to paſs as [it is] this day, to ſave much people alive. Acts 4. 27, 28.

5 Titus 1. 2. --- God that cannot lie --,

6 Iſai. 9. 6. For unto us a child is born, unto us a Son is given, &c. Iohn 8. 56, 58. Your father *Abraham* rejoyced to ſee my day. Before *Abraham* was, I am.

7 2 Cor. 4. 4. Chriſt who is the Image of God. Col. 1. 15. Who is the Image of the inviſible God. Heb. 1. 3. The expreſs Image of his Perſon.

8 Io. 1. 1. In the beginning was the Word, and the Word was with God, and the Word was God.

9 1 Cor. 1 24. Chriſt the power of God, and the wiſdom of God.

10 Io. 1. 3. All things were made by him, and without him was not anything made that was made Col. 1. 16, 17. Heb. 1. 2

11 Iſai 7. 14. Behold a Virgin ſhall conceive and bear a Son.

12 Gen. 12. 3. And in thee ſhall all the families of the earth be bleſſed: Gen. 18. 18, & 22, 18.

13 *Matth.* 1. 1. Ieſus Chriſt the Son of *David*, the Son of *Abraham*. *Matth.* 15. 22. Have mercy on me, O Lord, thou Son of *David*.

14 *Matth.* 1. 23. *Emmanuel*, which being interpreted, is God with us.

Afferrine poteſt res hoc quæ fœdus adumbret ?
Exiſtit *homo* ſic *unus* animo, & corpore.
Natus at ille Dei cur nomine dictus *Jeſu* ?
Vox iſta Solymis *ſoſpitatorem* notat.
Nomine cur illum *Chriſti* pia turba celebrat ?
Mos *regem inungi*, fecit hunc *regem* Pater.
Quâ verò peperit nobis ratione ſalutem ?
Vitâ atque *morte*, deinda vitâ *reddità*.
Iſtius ex *vitâ* quos eſt tibi carpere fructus ?
Docet illa *verbis*, monſtrat *exemplo* viam.
Perſpicuâ quicquid docuit complectere ſummâ.
Nôſſe, atque purâ mente *venerari* Deum.
Quas cupit iſta ſibi pietatis regula partes ?
Has: *pœnitere*, *credere*, & benè *vivere*.
Dic quid ſignificet pars iſto ex ordine *prima* ?
Commiſſa *flere*, flenda non *committere*.
Quænam vera *fides* certam paritura ſalutem ?
Deo loquenti *credere* & *confidere*.
Ar cui nos opus eſt *imprimis* credere dicto ?
Gratis quod homines crimine abſolvit Deus.
Quid benefacta igitur quæ lex præſcribit amoris ?
Sunt iſta fidei *fructus*, ad vitam *via*.
Sanctior aura Dei quos nobis dictat amandos ?
Deum ante cuncta, proximéque *hominem* alterum.

An

Τοῦδε τί μοι ξεύγους σκιερὰν δώῃσιν ὀπωπήν;
Ἄνθρωπον οὕτω σῶμα καὶ ψυχὴ τελεῖ.
Τίπτε δὲ θεὺ γενέος κλυτὸν οὔνομα κέκλετ' Ἰησοῦς;
Σωτῆρ' Ἑβραίοις τοῦτο σημμαῖον κυρεῖ.
Τίπτε δὲ καὶ Χρις ὸν θεράποντες ἐκικλήσκουσιν;
Ἄναξ κέχρις', Ἄνακτα θῆκέ νιν Πατήρ.
Ἦ δὲ τί κεν ῥέζων ἡμέας θανάτοιο ἔλυσε;
Σῶν μὲν, θανών τε, καὖθις ἀνστὰς ἐκ νεκρῶν.
Πῶς δὲ τί τοι χραισμεῖ κείνου βίος ἠδ' ὀνίνησι;
Λέγων διδάσκει, δρῶν ὁδὸν παρδεικνύει.
Πάντα μοι ὅσ' ἐδίδαξε διαῤῥήδην κεφαλαιοῦ.
Γνῶναι μὲν, ἁγνῶς τ' εὐσεβεῖν τὰ πρὸς Θεόν.
Τοῦτο δὲ θρησκείας τίνα σύλλαβε θέσφατον ἔργα;
Τάδε, μετάνοιαν, πίστιν, ἔυνομον βίον.
Τούτων ἐκ μοὶ φράζε μέρος τί δ' οἷ ἤθελε πρῶτον,
Πραγεύτα κλαίειν, ἀξίοκλαυς' οὐ πραγεῖν.
Τίς δ' ὀρθὴ πίστις σωτήρια δῶρα τεκοῦσα;
Θαῤῥεῖν Θεῷ λαλοῦντι, καὶ πεποιθέναι.
Πιστευτὸν δὲ τίνι γνάμῃ πρῶτ' ἔξοχον ἄλλων;
Χάριν δικαιοῦν αὐτὸν ἀνθρώπους Θεόν.
Ἔργα τί δ' οὖν ἀγάπης τὰ νόμος πρί πυστος ἄνωγε;
Τἀκεῖνα, πίστεως καρπὸς, εἰς ζωὴν τρίβος.
Πνεῦμα Θεοῦ ἅγιον κέλε τι τίνας ἀμφαγαπάζειν;
Θεὸν ταπρῶτ', ἄνθρωπον εἶ τα τὴν ἕτερον.

What things my ſhadow this conjunction?
In ſoul *and* body *man is one.*
65 *Why was the Son of God cak'd* Jeſus? *This*
1 *In Hebrew* Saviour *ſignifies.*
And why is he call'd Chriſt? 2 *Kings are anointed,*
3 *The Father him a* King *appointed.*
How did he our ſalvation obtain?
70 4 *By his* life, 5 death, 6 riſing *again?*
What fruits unto thee doth his life *afford?*
7 *To tread his* ſteps, *to learn his* word.
Sum up his Doctrine *whil'ſt he here abode?*
To know *and purely* worſhip *God.*
75 *What are the parts of this Religion, tell?*
8 Repentance, Faith, *and to* do *well.*
What ſignifier that part which goes before?
To weep *for* ſin *and* ſin *no more.*
What's the true Faith, *whereby be ſav'd thou muſt?*
80 *God ſpeaking to* believe *and* truſt.
But what muſt we eſpecially believe?
9 *That God doth* freely *us forgive.*
Why ſerve good works? the law of love then? They
Are fruits *of faith, to life the way.*
85 *Whom doth God bid us love in holy Text?*
10 God *above all, our* Neighbor *next.*

Private

1 Matth. 1. 21. And thou ſhalt call his name Jeſus, for he ſhall ſave his people from their ſins.

2 1 Sam. 10. 1. Then Samuel took a vial of oyl and poured it upon his head, & kiſſed him, & ſaid, Is it not becauſe the Lord hath anointed thee to be Captain over his Inheritance? 1 Sam. 16. 13. Then Samuel took the horn of oyl and anointed him in the midſt of his brethren. 1 Kings 1. 39 And Zadock the prieſt took a horn of oyl out of the tabernacle, and anointed Solomon and all the people ſaid, God ſave King Solomon.

3 Pſ 2. 6. Yet have I ſet my King upon my holy hill of Sion. Matth. 28. 18. All power is given unto me in heaven and in earth. Rev. 11 15. The Kingdoms of this world are become the Kingdoms of the Lord, and of his Chriſt, and he ſhall reign for ever and ever.

4 Rom. 4. 25. Who was delivered for our offences, and was raiſed again for our juſtification.

5 6 Rom. 4. 25.

7 Matth. 20. 28. Even as the ſon of man came not to be miniſtred unto, but to miniſter. Eph. 5. 2. Walk in love as Chriſt alſo hath loved us. Col. 3. 13. Even as Chriſt forgave you, ſo alſo do ye. 1 Pet. 2. 21. Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps. Jo. 2. 6. He that ſaith he abideth in him, ought himſelf alſo ſo to walk even as he walked.

8 Acts 20. 21. Repentance towards God, and faith towards our Lord Jeſus Chriſt.

9 Rom. 3. 24. Being juſtified freely by his grace through the redemption that is in Jeſus Chriſt.

10 Matth. 22. 37, 38, 39. Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, & with all thy ſoul, and with all thy mind &c.

An *privata* cupit Deus, an *communia* vota?
Vult *utrasque* genitor *singulorum* atque *omnium*.
Quid cupit à nobis divina potentia poſci?
Quod *gloriæ* ipſi, quòdque nobis *uſui* eſt,
Quid benè ceſſurum divino optetur honori?
Laus atque *regni* decus & *obſequentia*.
Vtile quid nobis precibus depoſcere fas eſt?
Alimenta, *veniam*, deinde depulſum *malum*.
Quo ſe more jubet numen cœleſte vocari?
Purè modeſtè, ſpe bonâ, nullo ambitu.
Fáſne Deum juxtà eſt *alios* in vota vocare?
Fert ille graviter *æmulum* apponi ſibi.
An Deus ulla ſibi patitur *ſimulachra* locari?
Spernit *figuras aſpici* vultus negans.
An lethi reus eſt ſi quis *mendacia* jurat?
Sanè: Sed & qui *jurat* ubi non eſt opus.
Concelebrare pios cœtus quæ cauſa ſubegit?
Aqua, cœna, cantus, munera, auditus, preces.
Quid fidus populo debet recitare magiſter?
Legis *vetuſtæ* paginam, & fœdus *novum*.
Quò nos uſque tenent devinctos verba docentis?
Orácla nobis quatenus produnt Dei.
Quam ſibi ſacra docens debet præſcribere normam?
Tacita Deo facere, quæ loquitur, loqui.

Quod

Ἦ ῥ' ἰδίᾳ ξυνῇ τε Θεῷ δέον εὐχετάασθαι;
Ἀμφοῖν ὀρέγεται ξυνὸς ἠδ' ἴδιος Πατήρ.
Αἰτεῖσθαι τί δ' ἂν ἱμείρῃ Ὕψιστος ὑφ' ἡμέων;
Τοὔνδοξον αὐτῷ καὶ τόδ' ἡμῖν χρήσιμον.
Ἀλλὰ τί πρὸς θείαν ἡμεῖς εὐξαίμεθα τιμήν;
Κῦδός τε, σκῆπτρόν τ' εὐρὺ, καὶ πειθήνιον.
Ἄμμι δὲ τί χρηστόν γε Θεοῦ πάρα ἔσθ' ἱκετεύειν;
Τροφήν τε, κἄφεσιν, κακῶν τ' ἀποτροπήν.
Πῶς δὲ δεῖ ὑψίστῳ Θεῷ ἀνέρας εὐχετάασθαι;
Ἁγνῶς, ταπεινῶς, θαρσαλέως, μὴ πολυλόγως.
Ἦ ῥ' ἄλλους θέμις αὐτοῦ ἐνώπιον εἰσκαλέεσθαι;
Ζηλῷ πεπληγὼς δυσχεραίνει ξυγγάμῳ.
Ἦ Θεὸς ἱδρῦσθαί οἱ ἀγάλματα πάμπαν ἀνέτλη;
Κρύπτων ἄποπτον εἶδος εἴδωλα στυγεῖ.
Ἦ θάνατον τίσει ὅστις ἐπίορκον ὀμόσσῃ;
Σαφῶς, ὅμοια χ' ὧ μάτην ὀμωμοκώς.
Τίς χρειὼ δ' ἐκέλευσε πανηγυρέεσσι μετεῖναι;
Λίτεσθ', ἀκούειν, δῶρ, ὕμνοι, δεῖπνον, βαφή.
Πρός δὲ λεὼν τί νυ πιστὸς ἐὼν φράσσαι τ' ἀγορητής;
Νόμου παλαιοῦ σελίδα, καὶ σπονδὴν νέαν.
Ἄχρι τίνος δεῖ πιστεύειν λέξαντι μαθόντας;
Ξυνῳδὰ θείοις ἄχρις οὗ χρησμοῖς λέγῃ.
Ποίαν τις διδαχῆς τέμνοι τρίβον ἱεροκήρυξ;
Σιγᾷν Θεῷ σιγητὰ, φράζειν ὅ, τι φράσῃ.

Private or publick *prayers God doth require?*
1 Both, *being of all and* each *the Sire.*
In all our prayers to God what's underſtood?
90 *What's for his* glory *and our* good.
What muſt we pray to help his glory on?
2 *His* Name *prais'd,* Kingdom *come,* Will *done.*
What may we for our ſelves *in prayer demand?*
3 Bread, pardon, evil *to withſtand.*
95 *With what prayers will our God be call'd upon?*
4 *Pure, modeſt, with* hope, 5 *no ambition.*
May we beſide God upon others *call?*
6 *He will no* rivall *have at all?*
Can God endure we ſhould his Image *make?*
100 7 *A face* inviſible *none can take.*
Muſt he who ſhall ſwear faſly, *death ſuſtain?*
Yes 8 *and who takes his name in* vain.
What makes Gods people to the Church *repair?*
Font, Supper, Pſalms, Alms Preaching Pray'r.
105 *What ought a faithful Paſtor teach his fold?*
The new *Teſtament and the* old.
How farre unto his Doctrine are we bound?
9 *As he Gods* Oracles *doth expound.*
What rule is't that a Preacher may not break?
110 10 *Onely what God ſhall ſay, to ſpeak.*

What

1 Matth. 6. 6. But thou when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret, & thy Father which ſeeth in ſecret ſhall reward thee openly. Matth. 8: 20. Where two or three are gathered together in my name, there am I in the mideſt of them. Acts 3. 1. Now Peter and John went up together into the Temple at the hour of prayer.

2 Matth 6. 9, 10. Hallowed be thy Name, thy Kingdom come, thy will be done.

3 Matth. 6. 11, 12, 13. Give us this day our dayly bread: And forgive &c.

4 Pſ. 17: 1. Hear the right, O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips. 1 Tim 2: 2. I will therefore that men pray every where lifting up holy hands without wrath or doubting. 1 Jo. 3: 22. Pſ. 86. 4. Pſ. 6: 18. Matth. 1: 22. Mark 11. 24.

5 Matth 6 5, 6, 7. And when thou praieſt, thou ſhalt not be as the hypocrites are: for they love to pray ſtanding in the Synagogue, and in the corners of the ſtreets, that they may be ſeen of men &c.

6 Exod. 20. 5. Thou ſhalt not bow down to them, nor ſerve them: for I the LORD thy God am a jealous God. Iſay, 42 8. I am the LORD, that is my name. and my glory &c.

7 Exod 20 4. Thou ſhalt not, &c. Deut. 4. 12. And the LORD ſpake unto you out of the midſt of the fire, &c. 15. Take ye therefore good heed unto your ſelves, &c. Iſa. 40. 18. To whom then will you liken God, &c.

8 Matth. 5. 37. But let your communication be, yea, yea, nay, nay, for whatſoever, &c.

9 1 Pet 4. 11. If any man ſpeak, [let him ſpeak] as the oracles of God.

10 2 Cor. 4. 2. Not handling the word of God deceitfully, &c. 2 Tim. 2. 15. Study to ſhew thy ſelf approved, &c.

Quod ſummum decus eſt ornamentúmque Magiſtro ?
Sincera *vita* crimine & probro vacans.
Debita doctori quæ ſunt à plebe viciſſim ?
Subſidia vitæ, charitas, reverentia.
Pro quibus officiis expectant præmia *nati* ?
Ament parentes, & *colant*, & *audiant*.
Quid de ſe genitis jus eſt præſtare *parentes* ?
Victum miniſtrent, *ætheris* monſtrent viam.
Cur Patriæ partes tanto Deus auxit honore ?
Ut ſint *bonis* tutela, terrendo *malos*.
A grege *ſubjecto* ducibus quæ juſſa rependi ?
Obſequium, honos, *tributa*, vectigal, *metus*.
Munera dic etiam quæ ſunt injuncta marito ?
Rem curet, adamet, conjugem & *placidè* ferat.
Quis decet *ornatus* florenti ætate puellas ?
Non ficta virtus, caſtus in *vultu* pudor.
Quâ poterit ratione Deo Mattona placere ?
Viro *minorem* ſe gerat, prolem *educet*.
Quid *vidua* deſerta toro curare jubetur ?
Orare, luxum fugere, adeſſe *egentibus*.
Imperium quale in *famulos* laudatur *herile* ?
Quod *æquitate* temperet vires ſuas.
At *famulus* domino, quid ſit, quod debeat, ede ?
Induſtria, & non *blandiens oculis* fides.

Quid

Ἀγλαΐῃ μάντις τίνι, καὶ τίνι κύδεϊ στίλβει,
Βλαβῆς ἀ ἄπτοις χερσίν, ἠδ' ἐγκλήματος.
Τῷ τί μὲν ἂυ λαοὶ ἀνταλλάξουσι δίδακτρον;
Στοργὴν, βιαρκῆ μισθόν, εὐ μενὲς σέβας.
Ἀλλὰ γόνοι τί ποιοῦντες ἂν ἐλπιζοίατο ζωήν;
Στέργειν γονεῖς, τιμᾶν τε, καὶ κλύειν χρεών.
Καδδὲ νόμον τί νέμειν θέμις αὐτογόνοισι τοκῆας,
Βίον πορίζειν, αἰθέρος φαίνειν ὁδόν.
Πατράσι τίπτε Θεὸς πατρίδος μέγα κῦδος ὀφέλλει;
Χρηστῶν παρασπίζωσιν ἵνα, φαβεροὶ κακοῖς.
Καὶ τί πρέπει λαοὺς οἷς ποιμέσιν ἀνταποδοῦναι;
Πειθαρχίαν, τιμὴν, τέλος, φόρον, φόβον.
Εἰπὲ δὲ καὶ τί μὲν ἀνδρὸς ὁμοζύγου ἔργον ἂν εἴν;
Σωὴν κομίζειν, εὐφορεῖν, ἄλοχον φίλην.
Τίς δὲ χιτὼν λαμπρὸς κούρης νεότητος ἐν ἀκμῇ;
Χάριστ' ἀληθὴς, μεστά τ' αἰδοῦς ὄμματα.
Τίς φύσις ἠδὲ γυναικὸς ἀρεσσομένης Θεῷ ἔσται;
Ἐλάττον' εἶναι τἀνδρὸς, εὖ τρέφειν γονάς.
Ἔργα δὲ ποῖα φρονεῖν χήρης ἐπιτέλλετ' ἐρήμης;
Εὔχεσθ' ἀτρυφερὰς, ἀθλίοις ἐπαρκέσαι.
Δεσποτικῇ τίνι μὲν δυνάμει ξυνόμαρτεν ἔπαινος,
Εἴτις τὸ δεινὸν τἀγανῷ κεραννύει.
Ἤν δέ τις ἢ δοῦλος, τί πρέπον κρατέοντι κομίζειν;
Σπουδήν τε, μηδ' ὀφθαλμόδουλον ὑπόκρισιν.

135 Τί

What is his chiefeſt praiſe and ornament?
1 *A blameleſs* life *and innocent.*
What owe we him that doth the word diſpence?
2 Maintenance, love *and* 3 reverence.
115 *For what may* children *hope reward? If they*
4 *Their parents love,* honour, *obey.*
How muſt the parent for his child provide?
5 *Give him food, be to heav'n a guide.*
Why doth God Magiſtrates *raiſe to ſuch a height?*
1 2 5 6 Good *men to* guard, bad *men to* fright.
Say, of a ſubject *what the duties are?*
7 *Obedience, honour, tribute, fear.*
What's he enjoyn'd that leads a married *life?*
8 *To maintain love,* bear *with his wife.*
120 *What's a* young *woman's beſt becoming* dreſſe?
9 *Vertue unfeign'd, chaſte ſhamefaſtneſs.*
How may a wife pleaſe God, If children ſhe
Bring up, 10 *to her husband* ſubject *be.*
What muſt a deſolate widow *care for, ſay?*
1 2 5 11 Relieve *the poor,* 12 *be* ſober, *pray.*
How may a maſter *deſerve praiſe? He muſt*
13 *To his ſervants* equal *be and* juſt.
What from a Servant *to his* Lord *is due?*
14 *Painful, not* eye-ſervice, *but true.*

135 *What*

2 1 Tim. 3. 1, 2, 3. This is a true saying, If a man desire the office of a Bishop, he desireth a good work. A Bishop then must be blameless, &c. Tit. 1. 6, 7, &c. If any be blameless, the husband of one wife, having faithful children, &c.

2 Duet. 25. 4. Thou shalt not muzzle the Ox when he treadeth forth the corn. 1 Cor. 9. 9, 10, 11. Matth. 10. 10. Rom. 15. 27. Gal. 6. 6. 1 Tim. 5. 17, 18.

3 1 Thess. 5. 12, 13. And we beseech you brethren, to know them which labor among you, & are over you in the Lord, &c.

4 Heb. 13. 17. Obey them that have rule over you, and submit your selves. Eph. 6. 1, 2, 3. Col. 3. 20.

5 Eph. 6. 4. Bring them up in the nurture & admonition of the Lord.

6 Rom. 13. 3, &c.

7 Rom. 13, 5, 6, 7.

8 1 Tim. 5. 8. But if any provide not for his own, and especially for those of his own house, &c. Col. 3. 19 Eph. 5. 25.

9 1 Tim. 2. 9, 10. In like manner also that women adorn themselves in modest apparel, &c. 1 Pet. 3. 3, 4. Whose adorning let it &c.

10 1 Pet. 3. 1, 2. Likewise ye wives be in subjection to your own husbands, &c. 1 Tim. 2. 11. Let the women learn, &c.

11 1 Tim. 5. 10. Well reported of for good works, if she have brought up children, if she have lodged strangers, &c.

12 1 Tim. 5. 5, 6. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day: But she that liveth in pleasure is dead whil'st she liveth.

13 Col. 4. 1. Masters give unto your servants that which is just and equal. Eph. 6. 9.

14 Eph. 6. 5, 6. Servants be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ, &c.

Quid docuit Chriſtus vetitâ ſub cæde notari:
Liveris atrum virus, atque *odii* faces.
Quid verò ſi fortè *prior* nos læſerit alter?
Det Ille *veniam* facilè cui veniâ eſt *opus*.
Ergò nec *ulciſci* contemptum & damna licebit?
Quin *alia* potiùs perferenda injuria eſt.
Nónne *boni*, lex ſacra jubet nos eſſe benignos?
Sed & his, malo facinore qui nobis *nocent*.
Quis dedit exemplum prodeſſe *nocentibus* ipſis?
Bonos malóſque *Sole* qui illuſtrat ſuo.
Dic ſub *adulterii* titulo quæ culpa notetur?
Quæquæ *jugale* fœdus excedit Venus.
An ſatis eſt Chriſto, *factum* ſi tale cavetur?
Et *ori*, & *oculis* imperatur caſtitas.
Conjugii melior fors eſt, an *cælibis* ævi?
Innupta Chriſtum vita *liberiùs* colit.
Offendúntne Deum *ſocialis* fœdera lecti?
Quin ipſe *thalami* jura ſacravit *Deus*.
An contracta ſemel poſſunt *connubia* ſolvi?
Deſerere *ſtupro* corpus Intactum nefas.
Quantò igitur potior *thalami* ſine fœdere vita?
Imperia *ſexûs* v Incere haud cuivis datum.
An nihil *unde* habeas refert, ſed oportet *habere*?
Qui parat opes non *jure*, *furti* ſe alligat.

Ergo

Τί Χριστὸς φάτ' ἀλευαμένους φόνον ἐξαλέασθαι;
Φθόνου κελαινὸν ἰὸν, ἠδ' ἔχθους φλόγα.
Ἤνδ' ἡμέας πρότερός τις ἀεικέα μηχανόωτο,
Ξυγγοὺς τετύχθω ῥεῖα τῷ ξυγγνωστέον.
Τοὔνεκα μηδ' ὑβριν, μηδ' ἄτην ἐστὶν ἀμυῶας;
Ἄλλην δὲ μᾶλλον ὕβριν ἐς' ἀνεκτέον.
Ἦ οὐχ ἱερὸς κέλεται νόμος ἀντιφιλεῖν φιλέοντας;
Δρῶντάς τε χ' ἡμᾶς μηχανῆς κακῆς κακῶς.
Δυσμενέας πρὸ εὐδρᾶσαι παρέδειξε τίς ἡμῖν;
Χρηστοὺς ὁμοῦ κακούς τε λάμψας ἡλίῳ.
Ἔργματ' ἔλεγξε Θεὸς τίνα μαχλοσύνην ἀποειπών;
Εἴτις ζυγῶν ἐκτὸς γαμηλίων Κύπρις.
Ἦ οὐχ ἅλις ἦ Χριστῷ τῶνδ' ἔργων σῶμ' ἀπέχεσθαι;
Ἁγνοὺς γενέσθαι βούλετ' ὄσσε καὶ στόμα.
Βέλτερον ἢ ἁγνεύειν, ἢ λέκτρου θεσμὸν ἐπισπεῖν;
Χριστῷ χολάζει μᾶλλον ἀδμὴς ὢν βίος.
Ἦ Θεῷ οὖν ἀπαρέσκει ὁμόζυγος ὅρκια κοίτης;
Αὐτός γε θεσμοῖς ἠυλόγει γάμου Θεός.
Ἦ θέμις ὅρκια πιστὰ ταμεῖν, μετόπισθε δὲ λύειν;
Λείπειν ἀνόσιον ἐστὶν ἀμίαντον δέμας.
Πόσσῳ λώϊον οὖν μίμνειν ἀλόχοιο ἄμοιρον;
Φύσεως κρατῆσαι τοῦ τυχόντος οὐκ ἂν ᾖ.
Ἦ ῥα δέον τι τὸ πλοῦτον ἔχειν, τὸ πόθεν δὲ μέσον τι;
Πλουτῶν ἀδικίῃ πᾶς κλοπῇ πλουτῶν κυρεῖ.

What is accounted murther *in Christs Book?*
1 Hatred *and* Envies poys'ning *look.*
What if we first are wrong'd *in words or deeds?*
2 *Let him soon* pardon *who it* needs.
May we not then revenge *wrongs and disgrace?*
3 *We rather ought to* more *give place.*
Must we not love them who good to us do?
4 *Our* enemies *we must love too*
Who gave us this example thus divine?
5 *Gods* Sun *on* good *and* bad *doth shine.*
Say what the Scripture termes adultery? *All*
6 *Lust, but the duty* conjugall.
If we forbear the fact, *doth it suffice?*
7 *We must have a chaste* mouth *and* eyes.
Is marriage *better, or* virginity?
8 *To serve Christ* single life's *more free.*
Doth God at wedlock *then displeasure take?*
9 *God himself marriage first did make.*
Can such a knot once ty'd be er'e undone;
10 *Onely by* fornication.
How much is't better to live single *then?*
11 Continence *is not in all men.*
Must we have wealth, *but from whence skils it not?*
12 *All goods are* stoln *which are ill got.*

1 *Matth.* 5. 21, 22. Ye have heard that it was ſaid by them of old time, Thou ſhalt not kill. But I ſay unto you, that whoſoever is angry, &c.

2 *Matth.* 18. 23, 24. Therefore is the Kingdom of heaven likened to a certain King which would take account, &c.

3 Matth. 5. 38, 39, 40, 41. Ye have heard that it hath been ſaid, An eye for an eye, and a tooth for a tooth. But I ſay, &c.

4 Matth 5. 43, 44. Love your enemies; bleſs them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you and perſecute you.

5 Matth. 5. 45. For he maketh his ſun to riſe on the evill and on the good, and ſendeth rain.

6 1 Cor. 6. 13, 18, 19, 20. Gal. 5. 19. Eph. 5. 3.

7 *Matth.* 5. 28. But I ſay unto you, that whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.

8 1 Cor. 7. 28, 32, 38.

9 Gen. 2. 24. Therefore ſhall a man leave his father and his mother, and ſhall cleave unto his wife; and they ſhall be one fleſh. Heb. 13. 4. Marriage is honourable in all, and the bed undefiled. Jo. 2. 1, 2.

10 Gen. 2. 21. *Matth.* 5. 22. Matth 19. 3, 4, 5, &c.

11 Matth. 19. 11. But he ſaid unto them, All men cannot receive this ſaying, ſave to whom it is given. 1 Cor 7. 2, 9. Nevertheleſs to avoyd fornication, let every man have his own wife, and let every woman have her own huſband: But if they cannot contain, let them marry; for it is better to marry than to burn.

12 As malicious men are ſaid to be murtherers, *Matth.* 5. So are covetous men thieves.

Ergo ſatis præſtat *manus* impolluta rapinis?
Rea & *cupiditas* quæ ſui neſcit modum.
Non & *divitibus* cœleſtis porta pateſcit?
Arctum intrat ægrè, ſi quis eſt *diſtentior*.
Quid Deus indicit quibus eſt opulentior arca?
Removere *faſtum*, *munerari* largiter.
Pauperibus collata Deus quæ munera laudat?
Lætè data *homini*, non *honori* aut gratiæ.
Sed metus eſt largos nè ſera ſequatur egeſtas:
Sufficere debent *veſtis*, *alimentum*, domus.
Quem mihi ſponſorem das, hæc non defore nobis?
Qui *paſſeres* alit atque veſtit *lilia*.
An non *proſpicere* eſt æquum quæ vita requirit?
Noſtra in *diem* ſit cura, de reliquo *Dei*.
Mentiri an vetitum Chriſti præcepta ſecutis?
Etiam cavenda *jurgia* & *loquacitas*.
Permittítne *jocos* exactæ regula vitæ?
Obſcœna dicta maximus Cenſor notat.
Quæ noſtris igitur linguis conceſſa *voluptas*?
Præclara monita, vox Dei, carmen pium.
Argultúrne etiam nonnunquam culpa *tacentis*?
Si prodat hominis *jura*, vel *honorem* Dei.
Quod manet intra *animi* fines an lege ſolutum?
Conſilia *cordis* prava condemnat Deus.

Quæ

Ἦ ῥ' ἄλις ἦν ὁσίας ἁρπαγμῆ χεῖρας ἀπισχεῖν;
Ἦ μαρ' ἄμεργε θεοὺς κἀπιδευμία.
Οὐρανὲ ἀφθιτοῖς ἀνεφγμένε εἰσὶ πυλῶνες;
Μόλις περὶ τὸ σεινὸν ἀν παχύς τις ἦ.
Τὲς δ' Θεὸς τί κέλδεται οἷς ἄφθονος ὄλβος ὀπηδεῖ;
Ὄγκον ἀνωδεῖν, ἀφρέεσθ' ἀφειδέως.
Πῶς ἀνδάνει ἐπέοικε θεῷ φίλα δῶρα πένησιν;
Οὐ χάρις ἢ τιμὴ πρὸς αὐτὸς ἀφνεύς.
Οὕτω μὲν περίη πολυδώρης ὀλὲ δαμάσσει.
Ἀρκεσέον σέγη, σροφῇ, σκεπάσμασι.
Τίς δὲ μὴ ἄδ' αὐτῶν ἐλλείφθην ἔγγυός ὄτι;
Στρωθὸς ὁ πρέψας, καμφιέσσας λείεια.
Ἦ ῥ' προνοεῖν καλὸν ὅτι κἠ ὡς βίος ἄφνιος εἴη;
Ἐφήμεροι μέλωμεν, ἕτερα τὰ Θεῦ.
Ἦ χειρὸν πιῶσι θέμις ποτὲ φόβδεα βάζειν;
Νεῖκός τε λαλιάν' εὐλαβεῖσθ' ὁμῶς χρεών,
Ἦ σκώπτειν βίᾳ ἰδυτόνε νόμος εἴασεν ἀκρός;
Μέγις ὁ αἰσχρὸν σκῶμμα Τιρυνθὶς γράφει.
Τίς σοὶ ἄρ' ἡμετέρης τέρψις γλώσσης λελάπαται;
Θεσπίσματ', ὕμνοι παναγίοι, γνῶμαι κλυταί.
Ἔσθ' ὅπε αἰτίη ὅτι κἠ ἀφθόγγοιο σιωπή;
Ἦν νόμιμον ἀνδρῶν, ἢ Θεῦ πιὼν πρόσω.
Ἦ μένει αὐτόνομα κρυφίε μελεδήματα θυμῦ;
Κρίνει φρένας ἠδ' ἀκροβολογώσης Θεός.

Is it enough then to have innocent hands?
He who ſhall covet, *guilty ſtands.*
Can the rich *paſſe heavens gate? Great Bodies may*
(*But* hardly) *paſſe a* narrow *way*
What doth God them who are grown rich *command?*
An humble *heart, a* liberal *hand.*
What makes our gifts with God acceptance find?
A cheerful, *not* praiſe-ſeeking *mind.*
By giving much, may not our ſelves grow poor?
Than houſe, food, rayment, *wiſh no more.*
Who undertakes that I ſhall not want thoſe?
Who Sparrows *feeds, and* Lillies *clothes.*
To take care for to morrow *is't not beſt?*
Care for to day, *leave* God *the reſt.*
Muſt not Chriſts followers to lye *forbear?*
Yes, and brawles, *and* idle *words fear.*
To jeſt *doth the ſtrict rule of life permit?*
God highly cenſures obſcene wit.
What pleaſure is allowd then to our tongues?
Good counſel, Scripture, *holy* ſongs.
Is ſilence *not a fault ſometimes? When't may*
Gods honour, *or* mans *good betray.*
Are all the inward *motions free from fault?*
No, God condemns each evill thought.

What

1 The ſame place and reaſon.
2 Math. 19. 23, 24.-- Verily I ſay unto you, that a rich man ſhall hardly enter into the Kingdom of heaven, &c.
3 1 Tim. 6. 17, 18, 19. Charge them that are rich in this world, that they be not high minded, &c. That they be rich in good works, &c.
4 2 Cor. 9. 7. Not grudgingly or of neceſſity, for God loveth a chearful giver.
5 Math. 6. 2. When thou doeſt thine almes, do not ſound a trumpet before thee.
6 1 Tim. 6. 8. And having food and rayment, let us be therewith content.
7 Math. 6. 26, 27, 28, 29. Math. 10 29. Luke 12. 27.
8 The ſame places.
9 Zach. 8. 16. Speak ye every man the truth to his neighbour, Col. 3. 9. Lie not one to another.
10 Gal. 5. 20.--- variance, emulation, wrath, ſtrife--- Eph. 4. 31. Let all bitterneſs, and wrath, and anger, and clamour, and evill ſpeaking be put away from you, with all malice.
11 Prov. 10. 19. In the multitude of words there wanteth not ſin: but he that refraineth his lips is wiſe, *Mat.* 12. 36. Every idle word that men ſhall ſpeak, they ſhall give account--
12 Eph. 5. 4. Not fooliſh talking nor jeſting, which are &c.
13 Col. 3. 8, Eph. 4. 29 Let no corrupt communication proceed out of your mouth, but that which is good to the uſe, &c.
14 Eph 4. 29 Col. 4 6. Let your ſpeech be alwaies with grace ſeaſoned with ſalt, Eph. 5. 19. Speaking to your ſelves in, &c.
15 *Mar.* 3. 4. *Math.* 10 32, 33. Acts 18. 9.
16 Prov. 24. 11, 12. If thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain. If thou ſaiſt, behold we knew it not, doth not he that pondereth the heart conſider it? and he that keepeth thy ſoul doth not he, &c.
17 See *Mat.* 5. of hatred, luſtful thought, &c.

Quæ tres decipiunt mortalia pectora pestes ?
Fastus, & *cupiditas*, & *voluptas* corporis.
At per quos dilapsa gradus peritura ruit mens ?
Parit *cupido* facinus, id *mortem* parit.
Quod caput est rerum quas lex præscribit Jesu ?
Crucem subire, semet à se *abdicere*.
Qualis homo est, Christus quem prædicat esse beatum ?
Mœrens, misericors, purus, esuriens, inops.
Quid placidi, mites, ob Jesum sæva ferentes ?
Hos par vetustis vatibus meroes manet.
Ede, quis adstabit regnanti *dexter* Jesu ?
Qui visit, operit, excipit, nutrit, rigat.
Quæ turba officiis rectè mulcebitur istis ?
Capta, ægra, nuda, externa, cui sitis aut fames.
Quos habuit testes Christi doctrina Magistri ?
Patrémque, Christumque, utriúsque & Spiritum.
Quî potuit genitor Natum laudare docentem ?
Clarè professus *hic* mihi demum placet.
Quâ se veridicum Christus ratione probârit ?
Verbo docentes *vita* fuit exactior.
Unde fidem Christo fecit cœlestior aura ?
Miraculorum ingente testimonio.
Qualia, dic, Christi nobis ostenta fuerunt ?
Ægris salutem, *mortuis* vitam dedit.

Exem-

Τρεῖς ἄται τίνες εἰσὶ βρότους νόον ἐξαπατῶσαι;
Τύφος, φιλαργυρία τε, σαρκός θ' ἡδονή.
Κάδδε τίνας ψυχὴ βαθμοὺς ἐς ὄλεθρον ἀΐσσει;
Τίκτει θέλημα πρᾶγμα, πρᾶγμα δὲ θάνατον.
Τίς κεφαλὴ πασῶν πὰς Ἰησοῦς δῶκεν ἐφετμέων;
Σταυρὸν φορεῖν, αὐτέντ' ἀπειπεῖν αὐτόθεν.
Οἷος ἀνὴρ τελέθει μάκαρ ὢν κηρύγματι Χριστοῦ;
Πενθῶν, φίλοικτος, πειναλέος, ἁγνὸς, πένης.
Τί πρᾳεῖς, μικροὶ, Χριστοῦ θ' ὕπερ αἰνὰ παθόντες;
Οὗτοι παλαιοῖς ἱσόμισθοι μάντεσιν.
Εἰπὲ τίς ἄρχοντος παρὰ δεξιὰ στήσετ' Ἰησοῦ;
Ἐπισκοπῶν, σκέπων, ξενίζων, διατρέφων.
Εἰς τίνας ἠδὴ φέρειν θελκτήρια ταῦτα καθήκει;
Γυμνοὺς, νοσοῦντας, δεσμίους, ἀτρόφους, ξένους.
Θεσπεσίη Χριστοῦ τίνας ἔλλαχε μάρτυρας αὐδή;
Πατέρα τε, Χριστὸν αὖτε, Πνεῦμά θ' ἑκατέρου,
Πῶς θεῖος Γενετὴρ θεῖον Τέκος εἶχεν ἐπαινεῖν;
Λαμπρῶς ὁμολογῶν, Ηὐδόκησ' ἐν τουτωΐ.
Αὐτὸν δ' ἀρτιεπῆ τρόπον ἂν τίνα Χριστὸς ἐλέγξῃ;
Μηδὲν λέλοιπεν ἀκριβὴς βίος λόγου.
Πνεῦμα πόθεν Χριστῷ ποιήσατο πίστιν ἄχραντον,
Τεκμηρίων ἐλεγκτικῷ φωνήματι.
Οἷά ποτ' ἦν ἡμὶν Χριστοῦ σημήϊα, λέξον.
Νοσοῦσ' ὑγείαν, φῶς δίδου κεκμηκόσιν.

What three plagues into mortall bosomes glide?
1 Avarice, carnal *pleasure*, pride.
185 *Say how perdition the lost soul besets?*
2 Lust *brings forth* sin, *sin* death *begets.*
What hath Christs law prescrib'd especially?
3 *The* Cross *to bear, our selves* deny.
Who doth Christ say shall blessednes inherit?
190 4 *Sad, meek, pure, hungry, poor in spirit.*
Whats their reward who suffer for Christs sake?
5 *With the old* Prophets *they partake.*
Say, who will Christ on his right hand admit?
6 *Who lodge, cloth, feed, give drink, visit.*
195 *Whom must we use thus?* 7 *Those that hungry be,*
Or want health, house, clothes, liberty.
What witnes doth Christian doctrine boast?
The Father, Son *and* holy Ghost.
What testimony did the Father *bear?*
200 8 *This is my* Son, *belov'd, him* hear.
How of himself true proof did Jesus *give?*
Than teach, *he did more strictly* live.
What witnes hath the heavenly Spirit *brought?*
9 *The mighty* miracles *which Christ wrought.*
205 *What were those* wonders *which his fame so spread?*
To heal *the sick, to* raise *the dead.*

10 *The*

1 1 John 2. 16. For all that is in this world, the luſt of the fleſh, the luſt of the eyes, and the pride of life, is not of the Father, but is of the world.

2 James 1. 5. Then when luſt hath conceived, i bringeth forth ſin, and ſin, when it is finiſhed, bringeth forth death.

3 Luke 9. 13. And he ſaid to them all, if any man will come after me, let him deny himſelf, and take up his croſs daily and follow me.

4 Math 5. 3, 4, &c. Bleſſed are the poor in ſpirit, for theirs is the kingdom of heaven. Bleſſed are they that mourn, for they ſhall be comforted, &c.

5 See the ſame place.

6 Mat. 2. 34. Then ſhall the King ſay unto them on his right hand, Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world, &c.

7 Mat. 25. 35. 36. For I was an hungred, and ye gave me meat, I was thirſty, and ye gave me drink, I was a ſtranger and ye took me in, naked and ye clothed me, I was ſick and ye viſited me, I was in priſon and ye came unto me.

8 Math. 3. 17. And lo a voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed: Math. 17. 15. While he yet ſpake, behold a bright cloud overſhadowed them: and behold a voice out of the cloud, which ſaid, This is my beloved Son, in whom I am well pleaſed, hear ye him.

9 John 10. 25. Jeſus anſwered them, I told you, and ye believed not; the works that I do in my Fathers Name, they bear witneſs of me.

Exemplúmne igitur *vitæ* debemus Jesu ?
Eadem *faventem* præstitit nobis *Deum*.
Ad mortem quâ deinde viâ pervenit Jesus ?
Populárium odio per *Latinum* Præsidem.
Is necis immeritæ judex quo nomine dictus ?
Hunc potium monumenta *Pilatum* vocant.
Quæ probra sunt illi scelerato impacta furore ?
Irrisus, alapæ, sputa, fustigatio.
Quis tot pœnarum tandem fuit exitus, adde ?
Pedes manúsque foditur affixus *cruci*.
Egressámne *animam* Christi de corpore constat ?
Dies diem quæsivit, *intremuit* solum.
Jam locus exanimos narra quis ceperit artus ?
Corpus *sepulcri* conditum jacuit specu.
Corporis an solos pertenserat ille dolores ?
Mœror quoque *animum* pressérat luctu gravi.
Cur pater *insontem* voluit tam tristia ferre ?
Per ista nobis *venia* patra est *sontibus*.
Nullane pax pretio nisi *sanguinis* empta patebat ?
Justitia sic se summa patefecit *Dei*.
Cunctorum culpis an victima sufficit *una* ?
Certè hæc, ab omni parte quæ culpâ vacat.
Qualis erat Christus *supremâ* imirandus in horâ ?
Patiens, modestus, hominum amans, patri obsequens.

Morte

Ἦ μῶνον παράδειγμα βίᾳ προβέβληκεν Ἰησοῦς ;
Ἡμῶν τ' ἔθηκεν αὐτὸς εὐμενὴς Θεόν.
Τίς μετέπειτα τρόπος θανατόνδε κατήγαγ' Ἰησοῦν ;
Φθόνῳ πολιτῶν ἡγεμὼν Ῥωμαϊκός.
Πῶς δὲ κριτὴν ἀδίκοιο φόνου κλήδην καλέσασι.
Μνημεῖα Πόντιον Πιλάτον νιν καλεῖ.
Ἐν μανίῃ δ' ἀθεμίστῳ ὀνείδεά οἱ τίν' ἐφῆπται ;
Ἔμπαιγμα, κολαφοὶ, περιπτύσεις, ῥαπίσματα.
Μήκιστον τί τέλος δ' ὀδυνάων ἔπλετο τούτων ;
Ποδοῖν χερσῖν τ' σταυροπαγὴς ὀρύπτετο.
Ἦ φάνη οἱ ψυχὴ ῥεθέων ἄπο πεπτηκυῖα ;
Διημέρευσε νυξ, τρόμῳ σείουσι πέδον.
Τίς τόπος ἀψύχων ὑπεδέξατο λείψανα γυίων ;
Νεκυὸς τάφος καθυμῶνι κείμηλος κρύβη.
Σώματος ἦ μόνοιο βαρύσονα κήδεα τίσε ;
Λύπη δάμασε κῆρ φρένας πικρῷ βέλει.
Τίπτε Πατὴρ τόσον οἰκτρὸς κολάζεν ἤθελ' ἄατον ;
Ἡμᾶς ἀπαλλάξειν ἀπειρὸς ἵνα.
Οὐδὲν ἄποινον ἔην ἄτερ αἵματος, ἀδεμί' ἐλπίς ;
Οὕτω δίκαιος σφόδρα δῶλος ἦν Θεός.
Ἦ πάντων λώβησι μί' ἀρχιὸς ὅτι θυελή ;
Ἦδὶ σαφῶς μί' ὅσ' ἀλάβεντος πάνυ.
Οἷον ἔην Χειστὸς παράδειγμα κῆ ἐν βίᾳ ἄκρῳ ;
Τλήμων, φιλήνωρ, μέτριος, πατρὸς κλύων.

Ἦ

1 *The rule of perfect life was* Jesus *then?*
2 *His life made* God *well pleas'd with men.*
But what way to his death did Jesus *come?*
3 *By* Jewish *hate,* Italian *doome.*
What was the unjust Judges *name? Him all*
Records do Pontius Pilate *call.*
How did their wicked fury him disgrace?
Mock, buffet, scourge, spit in his face.
What was the end of all these pains at last?
Hands and feet to the Cross *nail'd fast.*
What shew'd the soul *Christs body did forsake?*
Noon-day *was* night, *the earth did* quake.
Now tell what place his dead corps *did receive?*
Hewn out of a Rock, a grave.
Did he but in his body *suffer pain?*
His soul *great sorrow did sustain.*
Why did a guiltless *person this indure?*
4 *All this our* pardon *did procure.*
Could nothing reconcile us but his blood?
5 *This with Gods exact* justice *stood.*
For all mens sins could his one *death suffice?*
6 *Hee's such a* spotless *sacrafice.*
What taught Christ at his last hour? 7 *Patience,*
8 *Modesty,* 8 *love,* 9 *obedience*

Did

1 Cor. 11. 1. Be ye followers of me, even as I also am of Christ. 1 Thes. 1. 6. And ye become followers of us & of the Lord. Rom. 15. 3, 5, 7. For even Christ pleased not himself, but as it is written, The reproaches of them that reproached thee, fell on me.

2 1 Cor. 1. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, & righteousness, and sanctification, and redemption. Rom. 5. 19. For as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous

3 See the history of our Saviours Passion.

4 Rom. 3. 24, 25. Eph. 1. 7. Col. 1. 14. 2 Tim 2. 6. Isa. 53. 5. 1 Pet. 2. 24. Who his own self bear our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye are healed.

5 Heb. 9. See the whole chapter. 1 Pet. 1. 19. But with the precious blood of Christ----

6 1 Pet. 1. 19.---as of a lamb without blemish, and without spot.

7 Isal. 53. 7. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearer is dumb, so he openeth not his mouth

8 Luke 23. 34. Then said Jesus, Father, forgive them, for they know not what they do.

9 Math. 26. 39. ---- nevertheless not as I will, but as thou [wilt.]

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Morte ſemel functus manſitne obnoxius orco ?
Imò recepit *tertio* vitam ille,
Quæ nos edocuit CHRISTO quæ *reddita* vita eſt ?
Certam probavit maximi prolem patris.
Nonne hominem vincit *Cherubinæ* gloria turmæ ?
Illum ſuperna caſtra *venerantur* ducem.
An noſtri meminit *cæleſti* ſede receptus ?
Eſt noſter illic *Pontifex* & *rex* ſimul.
Æther, â nobis quid præſtat in *æde Sacerdos* ?
Fuſi *cruoris* obſecrat pretio Patrem.
Quæ bona *Regali* nobis demittit ab arce ?
Mane tuetur ſubditos, hoſtes *fugat*.
Ergo inconſpicuus ſublimi in ſede manebit ?
Dum reddat illum priſtinis *nubes* locis.
Cur igitur CHRISTUS *telluris* regna reviſet ?
Ut *mortuis* jus dicat & *viventibus*.
Spiritus ille quis eſt quem tertia ſancta notat vox ?
Vis unica atque unanima Patris & Filii.
Virgineone prior fuit iſta potentia partu ?
Vatum entheata quippe movit pectora.
Præcipuum CHRISTUS *biſſex* quid ſpondet amicis ?
Majora dona, júſque donandi *alteros*.
Qui *radii* ex iſto fluxerunt igne micantes ?
Medicina, linguæ, orâcla, furiarum fuga.

Quid

Ἦ θανάτῳ ἔνοχ' πόλις μόρσιμον ἦμαρ ἐπαπεών ;
Βίον πτιταῖ' ἄυδις ἀλλ' ἐδέξατο.
Οἷα δίδασχ' ἡμέας Χειρῖνι παλίμβιον αἰών ;
Πισσὴν μεγίστα Πατρὸς ἔλεγξεν γοιήν.
Ἦ ῥ' κρατεῖ ἄνθρωπον φλογερῶν κλέα δῖα φαγάζων ;
Κοσμήτορ' αὐτὸν ἔργα σέβει τράτ'.
Ἡμείων μέμνη Ὀλύμπια δώματα ναίων ;
Ἱερὸς ἄρ' ἡμῖν ὅτι χ' βασιλεὺς ἅμα.
Λίθερίοις ἱερὸς τί χεαίσιμα ἐν ὕψεσιν ἡμέας ;
Πατέρα χυθέν' ἄιματ' τιμῇ τρέφει.
Ἐκ θρόνα ὑψιμέδων τίνα δῶρα χέῃ βασιλεὺς ἄς ;
Χερσὶν ἀμιώῃ λαὸν, ἐχθρὸς δάμναται.
Τέκνα' ἄοπ' ἐν ὑψιλόφοις μενεῖ ἄστρασι πόλε ;
Ἕως ἔ παλαιοῖς χωρίοις δώσῃ νέφ'.
Τίπτε πάλιν Χειρὸς γαίης ἐπὶ πείρατα νοσεῖ
Εὖτ' ἂν κρίνῃ ζωὸς ἦ χ' τεθνηκότας.
Οἵ τί ὃ τοῦτο θέλῃ πρίτον ἱερὸν ἔνομα Πνεῦμα ;
Ἷς ὅτι σύμφρων χ' μία Πατρὸς χ' Κόρα.
Ἦ πόλις παρθενικῶ δώμαμις πρεσβύτερα τοκατοῖο ;
Αὐτὴ πρόφητῶν εἰσέπνευσε γ' φρένας.
Ἔ'ξοχα ὃ Χειρὸς τίνα δῶ'δεκα νεῦσι φίλοισιν ;
Μείζω χαρίσματα χ' δώσαμιν ἄλλας πέμψ.
Πυρσῶ ἀποῤῥῶγας τύτε τίνες ἔκρεον αὐγαί ;
Θεσπεῖα, γλῶσσα, θέσφατα, φυγὴ δαιμόνων.

215 Κάμαν

Did he once dead ſtill in the grave *remain?*
1 *No, the* third *day he roſe again.*
What doth his reſurrection *to us prove?*
2 *That he's the* Son *of* God *above.*
Is Chriſt as man *leſs than the* Cherubin?
3 *The* hoſts *of* heaven *all worſhip him.*
Doth he remember us now in heaven? Chriſt
4 *Is both our* King *there, and* 5 *high-*Prieſt.
What's for us there by's Prieſtly-*Office done?*
6 *His blood makes* interceſſion.
What doth he for us there as he's our King?
7 Subdue *our foes,* 8 protection *bring.*
Will he inviſible then in heaven *remain?*
9 *Till in a* Cloud *he comes again.*
Why will he come again on earth *to tread?*
10 *Hee'l come to* judge *both quick and dead.*
What by the Spirit *is meant? the* third *in one?*
11 *The* virtue *of the Father and Son.*
Was he, ere Chriſt the Virgins fleſh did take?
12 *Inſpir'd by him the* Prophets *ſpake.*
What promis'd Chriſt to th' twelve? 13 *More work to do*
Themſelves, 14 *inhabiting* others too.
What ſparkling beams flow'd from this heavenly light?
15 *Healing, tongues, prophecies, Devils flight.*

What

1 1 Cor. 15.4.--- He rose again the third day, according to the Scriptures.

2 Rom. 1.4. And declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.

3 Math. 4.11. Angels came and ministred unto him, 13, 14, 24, 31. Heb. 1.6, 7. Let all the Angels of God worshiphim, &c.

4 1 Tim. 6.15.---who is the blessed and onely Potentate, the King of Kings, and Lord of Lords, Heb. 1.8.

5 Rom. 8.34. Heb. 7.25, 26. & 9, 24. 1 Tim. 2.5. 1 Joh. 2.1, 2.

6 Heb. 9.11, 12. But Christ being come an high-Priest.---- Neither by the bloud of goats & calves, but by his own, &c.

7 Acts 9. 4, 5, 13, 11. Psal. 21.8, 9. Psal. 110.1, 2, 5, 6. Rev. 12.5, & 17, 14.

8 Acts 9. 17. Acts 23.11 Acts 7. 55, 56.

9 Acts 3.21. Whom the heavens must receive untill the time of the restitution of all things, Acts 1. 11.

10 Matth. 25.31. When the Son of man shall come in his glory, and all the holy Angels with him, &c. Acts 17.31.

11 John 14.16. John 15.16.--the Spirit of truth which proceedeth from the Father, he shall testifie of me.

12 Heb. 3.7. Wherefore as the holy Ghost saith, To day if ye will hear his voice--- 1 Pet 1. 10, 11.--the Spirit of Christ, which was in them, did signifie, when it testified beforehand, 2 Pet. 1.21. For the prophesie came not in old time by the will of men, but holy men of God spake as they were moved by the holy Ghost.

13 Jo. 14. 12. --He that believeth on me, the works that I do shall he do also, and greater works then these shall he do.

14 Acts 8, 17. Then laid they their hands on them, and they received the holy Ghost.

15 Mar. 16. 17. And these signs shall follow them ha believe, In my name shall they cast out devils, they shall speak, &c.

Quid ſanctum nunc *flamen* agit ceſſantibus ipſis?
Adhuc *decet*, nos & *juvat* ſolatio.
Nónne ſatis verum nobis ſacra pagina monſtrat?
Torpet *papyrus* deſtituta Spiritu.
Non opis eſt *noſtræ* documentis credere Chriſti?
Sine ejus aurâ nemo eum *dominum* vocat.
An non ingenii ſibi ſufficit ipſa facultas?
Superna non admittit *huic* vitæ Rudens.
Spiritus ergo ſuo perfundit lumine mentem?
Sane, & refingit inſuper præcordia.
Ecquid opem pietas jam non incredula poſcit?
Et *velle* & *agere* donat adjutor Deus.
Humani preſúntne, Dei poſt cœpta, labores?
Ita eſt: *requirens* repetit, *orans* accipit.
Quid fiet ſi dura animum certamina vexent?
Vigili & *precanti* dat Deus victoriam.
Spiritus ille animis quæ dat ſolatia noſtris?
Deum eſſe nobis velle perpetuò *patrem*.
Aſt ubi reperies hanc Sancti Numinis auram?
Cœtu in piorum cujus ipſa eſt vinculum.
Ille Dei populus quâ ſe regione coërcet?
Cuncta implet orbis ſpatia quâ CHRISTUS ſonat.
Nonne Deus *Olympos* proprio ſibi fœdere junxit?
Olim: ſed iſta *ſepta* CHRISTUS diruit.

An

Κείνων παυομένων, ἁγίᾳ τίνα μέμβλετο Πνοιᾷ;
Ἡμᾶς διδάσκει κἤτι, κἤτι παρκαλεῖ.
Ἦ Ἴγραφον οὐκ ἀρκεῖ ῥήτρῃς ἐνὶ θεσπιεπείῃς;
Ἀργεῖ τὸ γράμμα πνεύματος τητώμενον.
Ἦ οὐχ ἡμεῖς δυνάμεσθα πιθέσθαι δόγμασι Χριστοῦ;
Οὐκ ἂν καλοίης Κύριον Πνοιᾶς ἄτερ.
Ἦ οὐχ ἅλις ἐς τοῦργον πέλεται φύσις αὐτοδίδακτος;
Ἄδεκτός ἐστι τῶν ἄνω τὰ νῦν φρονῶν.
Τοὔνεκα Πνεῦμ' ἀκτῖσι διαυγάζει φρένα λαμπρῇς;
Ναί. κἀναπλάττει καρδίαν μυχαιτάτην.
Ἦ χατέουσι Θεοῦ νῦν οὐκέτ' ἐόντες ἄπιστοι;
Δίδωσι πράττειν καὶ θέλειν παρὼν Θεός.
Ἦ πόνοι ἀνθρώπων τι Θεοῦ μετὰ δῶρον ὀνᾶσι;
Οὕτως· ἐρευνῶν εὗρεν, αἰτῶν ἔλλαβε.
Ποῖ τρέπομεν χαλεποῖς ὅτε θυμὸς ἀτύζετ' ἀέθλοις;
Ἀρώμενος νήφων τ' ἀριστεῖ ἂν λάβοι.
Πνεῦμα τό δ' ἡμετέρῃς τίνα φάρμακα φρεσσὶν ὀπάζει;
Πατέρα γενέσθαι διὰ τέλους ἡμῖν Θεόν.
Ποῦ δ' ἅγιον τόδε Πνεῦμά τις εὖ διζήμενος εὕροι;
Ἐν εὐσεβῶν, ἧς δεσμός ἐστ', ἐκκλησία.
Θεσπέσιος δ' οὗτος ναίει τίνα γαῖαν ὅμιλος;
Οἰκουμένης μὲν πάντοθ' ᾗ Χριστὸς κλύει.
Οὐχὶ Θεὸς Σολύμους ἰδίῃς ἐξείλετο σπονδῇς;
Πάλαι· τὸ δ' ἐξέτρωσε Χριστὸς τοιχίον.

255 *What doth the* holy Ghoſt *now theſe are ceas't?*
1 Inſtruct *and* 2 comfort *ſtill our breaſt.*
Is it enough if we the Scriptures read?
3 *The* letter *without the* Spirit *is dead.*
May we not of our ſelves believe Chriſts *word?*
260 4 *Without his* Spirit *none calls him* Lord.
Doth not the ſtrength ſuffice of our own wit?
5 Carnal *minds cannot* God *admit.*
Doth then the Spirit *his light to us impart?*
6 *And create in us a new* heart.
265 *Of further help hath a believer need?*
7 *God worketh both the* will *and* deed.
To Gods beginning muſt mans *works be* joyn'd?
8 *Who* askes *receives, who* ſeeks *ſhall find.*
What if the mind ſhall with hard conflicts wraſtle?
270 9 Watch *and* pray, *God will keep the Caſtle.*
From th' holy Ghoſt *what comfort do we gather?*
10 *That God will alwayes be our* Father.
But where wilt thou this holy Spirit *find?*
11 *I'th'* Church *which he in love doth bind.*
275 *Where may this holy* Church *of God be found?*
12 *Where e're the name of* Chriſt *doth ſound.*
But doth not God the Jews *his people call?*
13 Chriſt *brake down that* partition *wall.*

1 & 2 Ioh. 16. 26. But the Comforter, which is the holy Ghoſt whom the Father will ſend in my Name, he ſhall teach you all things, and bring all things to your remembrance, &c.

3 Io. 6. 63. It is the Spirit that quickneth &c. 1 Cor. 3. 6 not of the letter but of the Spirit; for the letter killeth, but the &c.

4 1 Cor. 12. 3.--- no man can ſay that Jeſus is the Lord, but by the holy Ghoſt.

5 Matth. 16. 17, & 23--fleſh and blood hath not revealed it unto thee, but my Father which is in heaven, &c. 1 Cor. 2. 14. The natural man receiveth not the things of the Spirit of God neither can he know--

6 Iohn 3. 5. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God, 1 Iohn 3. 9.

7 2 Cor. 3. 5. Phil. 2 13. For it is God which worketh in you, both to will and to do of his good pleaſure.

8 Matth 7. 7. Ask and it ſhall be given you; ſeek and ye ſhall find; knock and it ſhall be opened unto you.

9 Matth. 26. 41. Luke 2. 36. Col. 4. 2. 1 Pet. 5, 8.

10 Ro. 8, 15. 16.--but ye have received the Spirit of adoption whereby we cry, Abba, Father, the Spirit it ſelf heareth witneſs with our Spirit, that we are the children of God.

11 Eph. 4. 3. Endeavouring to keep the unity of the ſpirit in the bond of peace.

12 Mat. 8. 11. Many ſhall ſhall come from the eaſt and weſt and ſhall ſit down with *Abraham*, and *Iſaack*, and *Jacob* in the kingdom of heaven; Io. 10. 16. Other ſheep I have, which are not of this fold, them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold, and one ſhepheard, Gal. 4. 27-- the deſolate hath many more children than ſhe which hath an huſband.

13 Eph. 2. 14. For he is our peace, who hath made both one & hath broken down the middle wall of partition between us.

An non lex igitur *Moſi* quæ tradita durat ?
Priora ſcita fœdus antiquat *novum*.
Sabbata nunc, ubi nunc ſignum *genitale* remanſit ?
His abdita *umbris* ipſa *res* nobis data eſt.
Sanctorum quæ ſunt hominum communia nôſti ?
Bona *hujus* ævi, ſed magis *cæleſtia* ?
Hujus millitiæ numeros quæ *teſſera* ſignat ?
CHRISTI innocentis *corpus* & fuſus *cruor*,
Hiſne datur tanto poſt *mortem* tempore veſci ?
Vini atque *panis* ſcilicet ſub imagine.
Quid par *corpus* habent & *ſanguis* & *eſca merúmque* ?
Quôd iſta *corpus*, illa *mentem* nutriunt.
Et cur una CERES, cur *vinum* ſumitur *unum* ?
Ut ſic pateſcat eſſe nos *concorpores*.
Eſtne Dei in populo *teneros* ſpectare *rudéſque* ?
Hos *ferre* oportet & docere *comiter*.
Quid ſi *res* noſtras, ſi *famam* denique lædant ?
Unum advoca *duóſque*, *plures* poſtcá.
Quid ſi pertendant vel aperto crimine peccent ?
Tunc ſegregentur à piorum cœtibus.
Semper an *abſtenti* divinâ à plebe manebunt ?
Donec dolore crimen oſtendant ſibi.
Judicii in partem num vis eſt hujus *utramque* ?
Simul ipſe *damnat*, ſimul & *abſolvit Deus*.

Permiſſum

Ἦ οὐκ ἄρα Μωσῆος νῦν ἱερὰ τάγματα μίμνει;
Σπονδὰς παλαιὰς καιν' ἀκυροῖ ξύμβολα.
Σάββατα νῦν, τέλη αἱματόεν τά τε πῦ βεβάασι;
Δέδο ται τὸ σῶμα λανθάνον σκιῶν ὕπο.
Ἦ γνῶς ἀτρεκέως ἁγίων τίν' ἔασι τὰ κοινά;
Τοῦ νῦν βίου, μᾶλλον δὲ χρήματα θατέρου.
Τοῦ δὲ τί μὲν' ξυῦθημα στρατοῦ σφρηγίσατο τάξεις;
Χριστοῖ' ἀμέμπτου σῶμά θ' αἷματ' ἔκχυτον.
Ἦ δυνα τὸν μετὰ καὶ θανατον νῦν τῶνδε πάσασθαι;
Ὄινου ὕπο κἄρτου μυστικῶν ἰνδαλμάτων.
Σῶμα καὶ αἷμα, πόσις καὶ βρῶσις ἦ ἂν λόγον εἰσί;
Τἀκεῖνα σῶμα, ταῦτα τὴν ψυχὴν τρέφει.
Ἄρτος τίπτε μὲν εἷς, εἷς ὄινος, τίπτε λάβοιτο;
Ξυσσωματοῦσθαι πάντας εὖτ' ἂν ᾖ σαφές.
Εἰσὶ καὶ εἰν ἁγίοις ἰδιῶταί τ' ἀσθενέες τε;
Εἰσ' οὓς διδάσκειν ἡμέρως χρὴ καὶ φέρειν.
Ἢν δ' ἡμέων βίον, ἢν δόξαν μινύθωσι, τί πρακτόν;
Εἷς προσκαλείσθω, καὶ δύ, εἶτα πλείονες.
Ἢν δ' ἔτι καὶ φανερῶς ἡμέας βλάπτωσι, τί λοιπόν;
Τότ' ἐυσεβῶν ἐκκλησίας ἐκβλητέον.
Ἐς τέλος ἐξ ἱεροῦ λαοῖο μενοῦσι βέβηλοι;
Εἷς' ἂν σαφῶς ἀλγῶσι παρ δεδρακότες.
Ἦ καὶ ἀμφοτέρωσι δίκη κράτος ἔλλαχεν ἥδε;
Θεὸς ξυνείργων ἐστι, σολλύων θ' ἅμα.

Is then the Law of Moſes *out of date?*
280 1 *A* new *the* old *doth antiquate.*
Where's now the Sabbath? *Where's* Circumciſion?
2 *We have the* things, *the* ſhadows *gone.*
Amongſt the Saints what things are common, knowſt?
3 *Goods of this* world, *but of* heaven *moſt.*
225 *Whereby know we* Chriſts Souldiers, *what's the* token?
4 *His* blood *ſhed, and body* broken.
Can we him eat *who hath ſo long been* dead?
5 *Under the formes of* wine *and* bread.
How is the bread *his* fleſh? *the* wine *his* blood?
290 6 *They to the* ſoul *are drink and food.*
Why do we of one *bread,* one *cup partake?*
7 *To ſhew that we one body make.*
Muſt we for weak *and* ignorant *people care?*
8 *Them gently* warn, *and with them* bear.
295 *What if they wrong us in our* goods *or* name?
9 *Tell* one *or* two, *then* more *the ſame.*
What if they ſhall perſiſt *thus obſtinate?*
10 *Let them be* excommunicate.
Muſt they dwell in perpetual baniſhment?
300 11 *Till it appear that they repent.*
Can then the Church *the* Keys *thus* both *wayes uſe?*
12 God *with the* Church *doth* bind *and* looſe.

How

1 Gal. 4.6. ---How turn ye again to the weak and beggerly elements? Heb. 8.13. In that he ſaith a new *Covenant*, he hath made the firſt old.

2 Col. 2 14,16,17.-Which are a ſhadow of things to come, but the body is of Chriſt.

3 2 Cor. 8.14. But by an equality; that now at this time your abundance may be a *ſupply* for their want, that their abundance alſo may be a *ſupply* for your want, that there may be equality,

4 Matth. 26.26,27. Jeſus took bread, and bleſſed it, and broke it--and ſaid, Take, eat, this is my body; and he took the cup & gave thanks--ſaying, drink ye all of it, for this is my blood.

5 1 Cor. 11. 24, &c.

6 1 Cor. 10. 16. The cup of bleſſing which we bleſs, Is it not the communion of the blood of Chriſt; the bread which we break is it not the communion of the body Chriſt?

7 1 Cor. 10. 17. For we being many, are one bread, and one body, for we are all partakers of that one bread.

8 Rom. 14. 1. He that is weak in the faith receive ye, but not to doubtful diſputations, 15, 1. We then that are ſtrong ought to bear with the infirmities of the weak---

9 Matth. 18. 15, 16.--if thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone, &c. But if he will not hear thee, then take with thee one or two more--

10 Matth. 18. 17. And if he ſhall neglect to hear them, tel it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican.

11 1 Cor. 5. 5. To deliver ſuch an one unto Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus, 2 Cor. 2.7 So that contrariwiſe ye ought rather to forgive him, leſt perhaps ſuch a one ſhould be ſwallowed up with over much ſorrow.

12 Matth. 18. 18. Whatſoever ye ſhall bind on earth, ſhall be bound in heaven, whatſoever ye ſhall looſe on earth, ſhall &c.

Permiſſum quo more *novos* inſcribere cives?
Tinctu ſacrati laticis *ingreſſus* patet.
Curigi ur merſimus adhuc de matre *recentes*?
Ut conſecrentur ri è *quamprimum* D.o.
Nonne *fidem* præmittit aquis divina papyrus?
Fides *parentum* & *vota* proſunt liberis.
Quæ bona ſignantur venerandi fluminis *undâ*?
O *Venia*, ortus al er, vita de *tumulo* redux.
Dic, aqua cur *veniam* ſancit diffuſa per artus?
Maculas ut aufert *unda*, ſic *culpam* Deus.
Quæritur an *meri i* hæc indulgentia noſtris?
Dat hanc ſuâ *bonitate* permotus Pater.
Nemo igitur nobis perperit tam grandia dona?
Inſons *Jeſus* imputato *ſanguine*.
Qui ſunt priſca Deus quorum peccata remittit?
Qui ſe reos *fatentur* & quos *pœnitet*.
Quem peccâſſe pudet veniæ ſibi conſcius ergò eſt?
O *Si* pol'icenti *credit* & *fidit* Deo.
Eſtne iterum *lapſis* veniæ ſpes ulla ſuperſtes?
Eſt, ſi patrati ſceleris ex animo *piget*.
Sed quid habet *lymphis* commune recentior *ortus*?
Ut merſus undis CHRISTIANUS interit.
Vivere at hunc ipſi tamen & *ſpirare* videmus?
Non ille *culpæ* vivit, aut etiam *ſibi*.

Quæ

Κάδ δε γράφειν νεαρὺς τίνα δὴ τρόπον ἐστὶ πολίτας;
Θείοις λελοῦσθαι νάμασιν μόνη θύρα.
Τίφθ' ὕδας ἐγχέομεν τοίνυν βρεφέεσσι νεογνοῖς;
Ἁγνὺς ἵν' ὡς τάχιστα στήσωμεν Θεῷ.
Πίστιν ἄρ' ἐν βρεφέεσσι πρὸ ὕδατος ὐ Θεὸς αἰτεῖ;
Πίστις τοκήων καὶ λιταὶ χρηστὰ τέκνοις.
Σφρηγίζει δ' ἡμῖν τίνα δῶρα σεβάσμιον ὕδωρ;
Ἄφεσιν, παλίμβιον βίον, κἀνάστασιν.
Εἰπὲ, τί ξυγγνώμην πιστοῖ περὶ ῥεῦμα καθαῖρον;
Κηλῖδας ὕδωρ, αἰτίαν κλύζει Θεός.
Ἦ ταύτης χάριτος τετυχήκαμεν ἄξιοι ἡμεῖς;
Αὐτὴν δίδωσιν αὐτοκίνητος Πατήρ.
Ἄξιος ὄντις ἐὼν ἡμῖν τόσ' ἤρνυτο δῶρα;
Χριστοῖ' ἀμέμπτου προσλογίζεται πάθη.
Ἀλλὰ τίνες ποτ' ἔασ' οὓς δυσνομίας Θεὸς ἦρεν;
Οἳ ὁμολογοῦσιν αἰτίαν, στυγοῦσί τε.
Ξυγγνώμην ξὺν ἦ οἶδεν ἁμαρτάδος ὃν λάβεν αἰδώς;
Ἂν ᾖ πεποιθὼς θαρσαλέως λόγοις Θεοῦ.
Ἦ καὶ σφαλλομένοισι πάλιν περὶ ἐλπὶς ἂν εἴη;
Εἴη, πεσόντας φρενόθεν ἂν λύπη λάβοι.
Ἠδὲ παλιντοκία καὶ ὕδασιν εἰπὲ τί κοινόν;
Χριστοῦ μαθητὴς, ὡς ὑποβρύχιος, θάνε.
Κεῖνον δὲ ζώοντα πνέοντά τε δερκόμεθ' αὐτοί;
Αὐτῷ τέθνηκεν αὐτὸς, ἠδ' ἁμαρτίᾳ.

Τίς

How to receive new Christians *are we wont?*

1 *Way is made for them at the* Font.

305 *Why do they baptize* Infants *born but late?*

2 *To God we* soon *them* consecrate.

Must they not faith *first have whom we baptize?*

3 *The* parents *faith and vows suffice.*

Of what good things a sign doth baptisme *give?*

3104 Pardon, 5 new birth, 6 *again to live.*

Why baptism *doth confirm our* pardon, *say?*

7 Water *filth,* sin *God takes away.*

Do we by our deserts *procure this love?*

8 Gods *goodness onely doth him move.*

315 *Did none for us purchase so great a good?*

9 *Of guiltless* Christ *th'* imputed *blood.*

Who are they, whose old sins God *will forgive?*

10 *Who them* confess, *and for them* grieve.

Is he then who repents accounted just?

320 11 *If he* believe *Gods word, and* trust.

Doth for relapses *any hope remain?*

12 *If truly they* repent *again.*

But how doth water new birth *signifie?*

13 *A* Christian *like one* drown'd *doth die.*

325 *Yet we to* live *and* breath *behold them still?*

14 *He's dead to* sin *and his own* will.

What

1 Luke 18.15,16.---ſuffer little children to come unto me--- Acts 2.39, 41. Acts 16.15,33. Gen. 17.12.

2 The ſame places.

3 1 Cor. 7.1.. For the unbelieving huſband is ſanctified by the wife, and the unbelieving wife---elſe were your children unclean, but now they are holy.

4 Acts 2.38. --be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins.

5 Rom. 6.4. We are buried with him by baptiſm into death, that like as Chriſt was raiſed from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.

6 Rom. 6.3, 4, 5.

7 1 Cor. 6.11. John 1.7. Eph. 5.26. That he might ſanctifie and cleanſe it with the waſhing of water by the word.

8 Rom. 3.14. Being juſtified freely by his grace---

9 Pſal. 32.2. Rom. 4.8. 2 Cor. 5.19.

10 Pro. 28.13. Pſ. 32.5. I ſaid I will confeſs my tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my ſin.

11 Eph. 2.8. By grace ye are ſaved through faith, John 12.39, 40, Acts 13. 48.

12 Ezek. 18.21,22,27. But if the wicked will turn from all his ſins that he hath committed, and keep all my ſtatutes, and do that which is lawful and right, he ſhall ſurely live, he, &c. Pſ. 106.43,44,45. Many times did he deliver them, but they provoked him with their counſel, and were brought low for their iniquity; Nevertheleſs he regarded their affliction, when he heard their cry; And he remembred for them his covenant, and repented according to the multitude of his mercies.

13 Rom 6.3, 4. Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore, &c.

14 Rom, 6.3, 4, 5, 6, &c.

Quæ vita induitur melliori luce *renato* ?
Ad ejus instar quem Deo propter placet.
Nil illi posthac superest *curæve metúsve* ?
Manet usque *sensus* prælium & mentis *bonæ*.
Brutam animi partem quæ nobis arma coërcent ?
Fides, Dei vox, pax, preces, jejunium.
Correctis jam nulla manent *vestigia* culpæ ?
Hæc ipsa magna est culpa, *blandiri* sibi.
Ergò quid est id quo vincit *nova* vita *vetustam* ?
Quòd vitia debellata sine *regno* jacent.
Lapsamésve Deum possunt retinere laventem ?
Labis *reliquias* donat ob *Christum* pater.
Lympha *revicturum* quâ signat imagine corpus ?
Surgemus, urinator ut pelago solet.
Quæ loca dic *animas* sunt exceptura plorum ?
Christo manebunt *ultimum* junctæ diem.
Ille dies quis erit ? quos illucescet in usus ?
Cineres citabit civis ætherei *tuba*.
At cur infernis ex sedibus *ossa* resurgent ?
Ut æqua factis præmia, aut *pœnas* ferant.
Quâ statuit CHRISTUS *pœnâ* damnare rebelles ?
Flammâ *perenni* & morte quæ *nescit* mori.
At quæ dona *piis* bonitas divina paravit ?
Non *defutura* gaudia animi & corporis.

Exur-

Τίς δ' βίου βάλετ' ἀμφὶ πολυγενέϊ ἥρωϊ;
Ξύμμορφος ἀπτῶ, τὸ χαίειν δίκημος ἦ.
Ἔστιν ἔπειτ' ἀπάνδρη φόβος, ἀπάτερθε μερίμνης;
Ζαρκὸς ἢ νὺ πόλεμος ἄσπονδος μένει;
Οἷα τὸ τ' ψυχῆς ἄλογον μέρος ὅπλα δαμάζει;
Νηπιέα, πίστις, δέσφατ', εἰρήνη, λιταί.
Νῶν ὀρθοῖς ποσὶ τέρπεις μένος ἠδὲ καρ τάδος ἴχνος;
Οὕτω φιλαυτεῖν ἐσθ' ἁμαρτὰς ὀλιγρά.
Τέκνα τί πλέον ὅτι πολυγενέεσσιν ἢ ἄλλοις;
Ἀρχῆς ὅτ' ἐκπέπωκε νῦν ἁμαρτία.
Ἢ νὺ σφαλομένοισι Πατὴρ Θεὸς ἔσσετ, ἀρωγός;
Πατὴρ ἀφῆσι σφάλματα χειρὸς χαίειν.
Σῶμα πολίζων φέρε πῶς αἰνίπεται ὕδωρ;
Ἀνασωσόμεσθα μὺν κολυμβητὸς δίκην.
Εὐσεβέων ψυχὰς τίνα χωρία δέξεται ἀγνάς;
Χειροζυγὲς μενοῦσιν ἡμαρ ἕκατον.
Οἷον ἄρ ἦμαρ ἐκεῖνο πέλοι; Τίνος εἵνεκα λάμψοι;
Ἀρχαγέλου σάλπιγξ νεκροὺς κελεύσεται.
Τίπτε δ' ὀξὺ αἴδεω πολυναίρεται νίσεται ὀσσε;
Οἶσον τὰ ποινὴν ἢ γέρας καλ' ἀξίαν.
Τίς δ' δίκη τῇ χειρὸς ὁ Ἄναξ ἀποτίσει' ἀλιτάς;
Φλὸξ μὴ καμοῦσα, νὺ θάνατος ὢν ἀθάνατος.
Ποῖα δῶρα θεοῦ χάεις εὐσεβέεσσι φυλάσσει;
Ἄλυκτα ψυχῆς σώματός τε χάρματα.

Ἢ

What life doth he put on who is new born ?

1 *To* Chriſt, *through whom God's pleas'd, conform.*

Hereafter is all care and fear then paſt ?

330 2 *The wars of* fleſh *and* ſpirit *ſtill laſt.*

The ſenſual *part what weapon can impair ?*

3 *Faith, Gods word, peace, faſting and pray'r.*

Have the regenerate *no dregs within ?*

4 *Such a* ſelf-flattery *is great ſin.*

335 *How doth the* new *life then excel the* old ?

5 *Therein vice doth no* ſcepter *hold.*

Say, how he who falls oft, Gods love retains ?

6 *For* Chriſt, *God pardons what remains.*

What ſign gives Baptiſm *that we ſhall* revive ?

340 7 *So they riſe in the ſea who* dive.

Where ſhall the faithful ſouls inhabit, ſay ?

8 *Ever with* Chriſt *at the laſt day.*

What ſhall be done when that day ſhall give light?

9 *The Archangels* trump *the dead ſhall cite.*

345 *And why ſhall bones riſe from the grave again ?*

10 *Their deeds ſhall find reward or pain.*

Into what torments will Chriſt rebels ſend ?

11 Perpetual *fire, death without* end.

But what good things doth God for Saints *prepare?*

350 12 *Such joyes as* full *and* endleſs *are.*

Can

1 Gal. 3, 27. For as many of you as have been baptized into Christ, have put on Christ, Rom. 8. 29. Phil. 3. 10 Col. 3. 9, 10

2 Rom. 7. 23, &c. Gal 5. 16, 17.

3 1 John 5. 4, & 18. Iam. 1. 18. 1 Pet. 1. 23. Rom. 5. 10. Mat. 17. 21. Mat. 26. 41. 1 Cor. 7. 5.

4 1 John 1. 8. If we say, that we have no sin, we deceive our selves, and the truth is not in us.

5 Rom. 6. 12. 14. Let not sin therefore reign in your mortal bodies that ye should obey it in the lusts thereof: For sin shall not have dominion over you, &c. Rom 7. 19. 1 John 3 9.

6 Isai. 43. 25. 1 John 1. 17. --- the blood of Jesus Christ cleanseth us from all sin, Rom. 3. 25.

7 Rom. 6. 3, 4, 5, &c.

8 Math. 19. 28. 1 Thes. 4. 15, 16, 17. Math. 23. 24. John 14. 3.

9 1 Thes 4. 16. --- with the voice of the archangel, and with the trump of God, Math. 24. 31. 1 Cor. 15. 52.

10 Eccles. 12. 14. For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evill. 1 Cor. 4. 5. 2 Cor. 5. 10. Rev. 20. 12.

11 Math. 25. 51. Depart from me ye cursed into everlasting fire. Mark 9. 43, 44 --- to go into hell, into the fire that never shall be quenched, &c.

12 Psal. 16. 9, 10, 11 --- in thy presence is fulness of joy, at thy right hand are pleasures for ever more. 1 Cor 2. 9. Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him. Math. 25. 34. Come ye blessed of my father, inherit the kingdom, &c.

Exurgéntne iterum dilapſa *cadavera* tábo?
Ità excitantur *farra*, corrupto ſatu.
Quale *prius* fuerat corpus num *tale* redibit?
Non: ſed *perenne, fulgidum, æthereum, veges.*
Ulláne erit *thalami*, potú ve, cibíque, cupido?
Fruemur, horum neſcii, ævo *cælitum.*
Luſtrabítne oculos aut *Sol* aut Cornua Lunæ?
Unum *jubar* divina *Majeſtas* erit.
Qualis erit nobis ibi, quæ promiſſa voluptas?
Qualem nec *auris*, nec *oculus*, nec *mens* capit.
Illuc ut venias ex normâ vive *lavacri*;
Adjutor adſit ille qui juſſit Deus.

AMEN.

Ἦ ῥα καταφθίμενοι νέκυες πάλιν ἀνστήσονται;
Ἐγείρεθ' οἷον φθαρτικῇ κόκκος σπορᾷ.
Οἷον ἔλιω πρότερον δέμας, ἢ καὶ τοῖον ἄνεισιν;
Οὐκ· ἀλλ' ἀθάνατον, λαμπρόν, αἰθέριον, νέον.
Ἦ τις ἔρος γάμου, ἢ πόσιος καὶ βρῶσιος ἔσται;
Τούτων ἄπειροι ζήσομεν ζωὴν θεῶν.
Ἥλιος προΐει φάος ἢ κερόεσσα σελήνη;
Μόνη μί' ἀκτὶς παμφαὲς Θεοῦ σέλας.
Ἔνθα δὲ τερπωλήν τίνα θεῖον ὑπέσχετο νεῦμα;
Οἷαν λάβοι μήτ' ὄμμα, μήτ' οὖς, μήτε νοῦς.
Βαπτισμῷ ζώης ξύμφωνος ἵν' αὐτός' ἵκαιο;
Ἔλθοι πόνοις ἀρωγὸς ὁυντείλας Θεός.

Ἀμήν.

Can bodies quite conſum'd again then riſe?
1 *So* Corn *ſprings up, whoſe ſeed firſt dies.*
Sneh will the body riſe as it did fall?
2 *Immortal, bright, ſtrong, ſpiritual.*
Shall we then marriage, meat, *or* drink *deſire?*
3 *We ſhall be like the* heavenly Quire.
Shall our eyes ſee the Sun, *or horned* Moon?
4 *Gods beams will make one conſtant* Noon.
What are thoſe pleaſures that we there ſhall find?
5 *Above the ſenſe of th' ear, eye, mind.*
Thither to come, as Baptiſm teaches, live:
6 *Such grace he, who commands, God give.*

AMEN.

The Tranſlators to the Reader.

Say not we have *tranſlated* well. Well *he*
Tranſlates, whoſe life ſhall with theſe lines agree.

1 Iob 19. 25, 26. For I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my skin worms deſtroy this body, yet in my fleſh I ſhall ſee God. 1 Cor. 15. 35, 36, 37. Iſai. 26. 19.

2 Dan. 12. 3. And they that be wiſe ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſnes, as the ſtars for ever and ever. 1 Cor. 15. 42, &c.

3 Luk. 20. 35, 36. But they which ſhall be accounted worthy to obtain that world, and the reſurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more, for they are equal unto the Angels, and are the children of God, being the children of the reſurrection.

4 Rev. 22. 5. And there ſhall be no night there, and they need no candle, neither light of the Sun, for the Lord God giveth them light.

5 1 Cor. 2. 9. See p. 1. 5. n. 12

6 Tit. 2. 11, 12, 13. For the grace of God that bringeth ſalvation, hath appeared unto all men. Teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world. Looking for that bleſſed hope, and the glorious appearance of the great God, and our Saviour Ieſus Chriſt. Tit. 3. 4, 5, 6, 7. Phil. 1. 6. Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Ieſus Chriſt, 2. 12, 13.--- work out your ſalvation with fear and trembling. For it is God that worketh in you--- 4. 13. I can do all things through Chriſt which ſtrengtheneth me.

Obſervatiunculæ in Græcæ Metaphraſeos aliqua leviora ſubtilioraque extra Grammaticam poſita.

Verſu 3° Οἶδα] Et in talis à Grammaticis cenſetur immurabilis. Secus eſt in hâc voce. Ægrè enim mutatur in Εἴδω quod facit Οἶδα, atq; in Πείθω quod Πέποιθα. Sic ab Εἴκω (Syllabico augmento præfixo) fluit Ἔοικα.

4° Ῥοῆς] Verbale præteriti *Medii* à prima ſingulari, ut τέτροφα τροφή. Rara ſunt horum in α definentium, & ab hoc tempore ortorum verbalium exempla quorum rationem Grammatici nobis tradiderunt. Ea quæ habemus ῥ præmittunt πῶα. Contigit hoc quod illi exiſtimaverint Circumflexa deſtitui Præt. *Med.* Ipſiúſque formativo. Aor. 2. Activo cum prole ejus, Futuro ſecundo Activo puris. Falſi poſtulamus hunc Canonem ratiuncu'â unâ alterâve.

I. Prima ratio ſit hæc. A Præt. *Med* puro in prima Conjugatione contractorum frequentia fluunt Verbalia quæ arguunt Præt. Med. aut eſſe aut fuiſſe.

Πνέω· Ἔπνευν· Πέπνοα· Πνοὰ & Poeticè Πνοιά.
Πλέω· Ἔπλεον. Πέπλοα· Πλοὰ & P. Πλοιά.
Ῥέω· Ἔῤῥεον. Ἔῤῥοα· Ῥοὰ & P. Ῥοιά.
& πνόη πλοῦς· atque Ῥοῦς.

H. Dan.

II. Dantur præt. Media pura contractorum.
In prima Conjug. arbitror esse.
Εἶδέω· Εἶδεον· Εἶδα· unde Εἰδῶ.
In secunda Conjug. frequentissima res.
Μάω· Ἔμαον· Μέμαα· unde μεμαὼς, μεμώς.
Βάω· Ἔβαον· βέβαα· unde βεβαὼς, βεβώς.
Γάω· Ἔγαον· Γέγαα· unde γεγαὼς, γεγώς.
Sic Ἐκχάω· Ἐξέχαον· Ἐκχέχαα. Quod verbum videri potest V. 35. Item
Ἐσάω· Ἔσαον, Ἔσαα· unde ἐσαὼς, ἐσώς.
Διεσάω, Διέσαον, Διέσαα, unde διεσαὼς, διεσώς.

Reciditur hic iterum à Grammaticorum Placitis. Camdenus voces hujusmodi Præter. Medii esse vult. Vossius videtur inflectere quasi præteriti Activi essent, quod n ἔσαα facit etiam Camdenus. Uterque tamen Ionicam Syncopen asseverat. Sed quid opus Ionismo? quid singula exceptione? Placuit muros dividere & mœnia pandere cum bifores valvæ patescerent. Placuit nodum in scirpo quærere. Pendet hæc hallucinatio ab alia: Ita error errorem trahit, & est absurdorum vinculum. Nam formatio Præteriti Medii non certò constituta est, nisi quod Vossius cum tres enumaret modos, ultimum rectum nominet potiùs quàm statuat qui est ab Aor. 2° Act. deducendi modus simplicissimus, cùm idem observet talium temporum esse eandem figurativam.

5. Ἔοργα] Pauca sunt Themata quæ incipiunt à vocali aut diphthongo & nihilominus sequuntur analogiam verborum à consonanti incipientium. Grammatici hoc tribuunt anomaliæ Atticæ, Ἔολπα ab Ἔλπω· Ἔοργα ab ἔργω· Ἔοικα ab εἴκω. In quibus omnibus vocalis mutatur regulariter, & justa syllaba præponitur inc ento non Attico sed communis præteriti formativo: quoad natura primæ literæ patiatur, ut in γράφω γέγραφα, sic ἔργω ἔοργα. Neque enim po-

 test

rest repeti duplex consonans propter nimiam asperitatem, neque vocalis propter nimiam molitiem. Par ferè modus in ἔαγα ab ἄγω, frango, in ἔαδα ab ἄδω. Item ἐώνημαι, ἔωσμαι· quæ omnia communia & regularia. 13. Σημεῖον] Figura denominativi in εῖον.

222. Σῆμα σημεῖον, & Μνῆμα μνημεῖον.

20 Διαστατεῖ] Figura derivativorum verborum orta ex tertiâ singulari præteriti Passivi Verbi 2. Conjug. in μι. Par ratio deriv. Ver. & 1 conjug. in Εὐθετῶ quod sequitur; atque hic in Διαστατῶ.

2. Εἰκών,] Verbale Præsentis Activi in ων differt à Participio præs. quod & acuatur in fine & inflectatur per ονος penacutum non οντος antepenultimâ acutâ: est etiam hæc Verbalium figura. à 1 Præt. pass. & à Præt. Med. ut Κευθμὼν, Κλυδών, & inflectuntur per ῶνος penultimâ circumflexâ.

33. Πρόσωπα,] Πρόσωπον Figura Verbalis in ον Neutralis orti ex Præt. Medio. Sic 280 ξύμβολον quod sequitur.

39. Θεσμὰ] Fit hoc Heterocliton Poëticum, à Θεσμός dicitur θεσμοὶ & Poet. θεσμά. Dicitur θύρσος pluraliter θύρσα in Epigrammatis.

——— θύρσα Λυαίῳ-

34. Αὐτομάτω.] Simplex hujus vocis Ματῶς à Ματὲς primam radicem habere videtur Μᾶν: Nam hoc à μέμαται unde & 102 Μάτην· quæ omnia habuisse videntur significationem sponte & temere ruendi atque sine lege sine consilio.

51. Φύτλη] Figurâ Verbalium in λη 2. sing. Præt. Pass. oriundorum· γενέθλη eodem habet se modo, tantùm quod mutet tenuem ante paragogen in aspiratam: nec aliter Doricum φυσήθλα (unde *Caninio* fistula) facit. Fluit & hæc terminatio à præsenti, ut in 227. θυηλὴ, & 359. τερπωλή Eadem est & apud Latinos Figura ut *Medeor Medela, Tutum Tutela.*

55. Ἀι-

55. Ἀνδρομέην] Figura μεος ab genitivo in ος, denominativa vox cadit.

57. Οὔνομα] Verbale videtur Ὄνομα ex Ὄνομαι Ὀνοσομαι F. M. Ὤνομαι Pr. Passivum: idque in deperdita significatione, quæ tamen videtur fuisse *compello* simpliciter, licet jam in deteriorem partem tracta reprehensionem adjiciat.

60. Ἄμμιγα] Adverbium Verbo ortum in præteriti Medii primâ sing. Μίγα. Gemina ratio in Ὄχα.

72. Χραισμεῖ] χραισμέω, à χράω Figura derivationis (quoad novi) solitaria.

87. Εὐχετάασθαι] Εὐχετῶμαι, est Figura frequentativorum. Paria sunt Μέλειν Μελετᾶν, & Ἐυχέσθαι Ευχετᾶσθαι. Est item Figura frequentativorum apud Latinos in μο, ut *Ago*, *Agito*.

228. Ἰανδρὸς] Crasis committitur in genitivis hisce α productatantum. Ita in Dativis, ut

132. Ἰαγανῷ] Nominativis item cum Accusativis & singularibus & pluralibus Neutrius generis idem accidit.

137. Ἦν δ' ἡμέας πρότερός τις ἀεικέα μηχανόῳτο] Μηδέσθαι & Μηχανᾶσθαι, & Δρᾷν apud Poetas Accusativum & Rei & personæ regunt.

146. Γαμηλίωι] Figura denomin. in ηλίος.

149 Ἐπισσεῖν] Fit ἐπισσεῖν ab ἐπὶ & σσέω inusitato. Aor. secundum ejus est ἔπεσσον. unde Homerica ἐπίσσῃ & ἐπισσεῖν, & si forte ἐπισσών· & ut ἔσσον non inveniatur, est tamen apud *Pindarum* σσέσθαι Infinitivum ab ἐσσόμην· fit σσέω per πανινδρομίαν Temporis & Metathesin literarum ab ἕψω.

Ἔπω; Ἔχω· Σπέω.

Ἔχω, Ἕξω; Σχέω. Hinc 339, ὑπεσχόμην.

Ἅπτω, Ἅψω. Σπάω. Sensu etiam conveniunt, nam Ἅπτεσθαι est manus admeliri, & Σπᾷν est manus inferre. Violentas adhibere manus.

Simili

Simili modo non plane gemino.

Ἔπω, Ἔψω· Ἴσσω, Ἴπτω, ψω· Ἴσσω dicitur & à Σχῶ, Ἰσχῶ. ut patet per Ἐνίσσω· Ἐνίπτω, ψω.

(Ἐνίσσω. Est etiam 159. Ἀπισχῶ)

Ὄπτω Ὄψω. Ὄσσω.

150. Ἀδμὴς] quasi Ἀδαμής. Figura Verbalis in ης à primâ præt. Medii & εὐλαβής. Vossius tribuit Verbalia in ης Aor. 2. Activo, ut Ἐλλιπής. Neque id solum, sed & in η vel εα & ος. Ego libens non appono multa huic tempori Verbalia. De reliquis facilè transeunt in præt. Medium de hâc terminatione hæsito. Quædam cadere videntur à præsenti: ut Εὐβεπής. 349. Εὐσεβὴς & siqua alia.

Quædam æquè quadrant præ Medio ut Εὐλαβής· Ἀδμής, & siqua alia.

Quædam inclinant in Aorist. secundum, ut Ἐλλιπὴς, Ἐμμανὴς, siqua & alia: nisi aliter salvar res possit: nisi antiquitùs præ. Med usa fuerint vocalibus penultimis Aor. β: sicut utuntur Characteristicâ ejusdem.

151 Ὁμόζυγος] Ὁμόζυξ fieri arbitror per Syncopen recti ὁμόζυγος, non verò γος fieri à Genitivo, τοῦ ξ per παλινδρομίαν casuum.

161 Πυλῶνες] Denominativa in ων etiam sine significatione continentis, ut Πλατανὼν, Οἰνών.

183 Βροτοὺς νόον ἐξαπατῶσαι;] Syntaxis non differt ab Hesiodea: Ἔργα.

Μηδὲ γυνή σε νόον--- ἐξαπατάσω.

187 Ἐφετμέων] Ἐφετμὴ puto ab Archaico Ἔφεσμαι (quod Ἐφεῖμαι nunc) σ abeunte Atticè in τ. Sic Αὔτμη ab Ἠΰσμαι Verbale primæ præt. Pass. sic in μος terminatis Ἀτμὸς videtur factum ab Ἦσμ.

190 Πεινα-

190 Πειναλέος) αλεος penacuta paragoge Figura ex prima præsenti Activi.

Πεινῶ· Πειναλέος.

Διψῶ. Διψαλέος.

Θαρσῶ· Θαρσαλέος.

Ἔργω· Ἀργαλέος.

Θήγω. Θηγαλέος.

210 Ἡγεμὼν] Verbale in μων cum penult. brev. & acuitur ultimâ,

229 Λείψανα] Λείψανον· Verbale in ανον ortum ex secundâ præt: Pass. Puto Φάσγανον oriri ex Metathetico præsenti φασγω pro σφάγω, & quod σφάγω. sit Æolicum derivativum ab ἔσφαγα.

260 Κύριον] Nunquam reperi vocem hanc nisi primâ longâ, & Κῦρος unde fluit. Sophocles producit: producit & Author Ecclesiasticus qui Calendarium scripsit. Apollinarius non habet per totos Psalmos ubi nihil frequentius LXX Interpretibus. Eadem ratio in 80 ἀκυρῶ.

345 Παλινάγρετος] Ἀγείρω, pro Ἐγείρω, & Ἀργαλέος ab Ἔργω pro Ἐργαλέος dici videntur ἐυρυστομία vulgari.

Ib: Νίσσεται] Puto Æolos pro Νέομαι dicere Νίομαι. Salmasius ait pro Ποθέω proferre Κοφίω.

361 Οἵαν λάβοι μήτ' ὄμμα μήτ' ὄυς, μήτε νοῦς.] Plutarchus ex Empedocle phrasin huic similem citat. Canit enim Siculus Philosophus de principiis, ut opinor, quod essent.

—— μήτ' ἐπίδεκτά ποτ' ἀνδράσι, μήτ' ἐπάκουστα,
Μήτε νόῳ περίληπτα----

362 Ἄρωγος] an Verbale primæ præt. Med. Nam ut Vossiu.

Ῥήσσω.

Ῥήσσω· Ἔῤῥωγα Ῥῶξ (puto à ῥωγός) sic Ἀρήγω· Ἤρωγα, Ἄρωγος.

Neque veridissimile est, ut η abeat in ω, cum ε abeat in ο.

Apologia.

Hic pauca subnectenda censui, quæ ut digito monstrem atq; alios quasi moneam, meâ maximè, interfuturum est. Erit fortasse qui vocem prudenter procusam, qui ancipitia versûs, qui frequentem Crasin vitio daturus sit, sed meo sensu me involvo. Antiquorum monumenta prætendo & invidiæ oppono. Ausus sum verba quædam enovare: quæ ipsa res & est antiqua & per quodvis ævum traducta.

---- *Licuit semperque licebit.*

Si modestè, si aptè,

Specimini sint quæ subjiciuntur.

Οὐδενόθεν Σταυρόπηξ.

Δαβιδόθεν Φιλήνωρ.

Ξύγκοινος Ξυσσωματοῦμαι datur n. & σύσσωμος & σωματοῦμαι.

Πρόσπτυσις Χριστόζυξ.

Ἰσόμισθος.

Quod atinet ad ξυνὲν puto Συμμία reperiri in Synesio.

In metro sæpiusculè obsorpta particula Ἡ videbitur apud Homerum quoq; & alios antiquos. Ἠυδόκησ' ἐν τυτωΐ; Iambus est quam usurpat pariter Aristophanes in fine versus.

Secorum illud & parum rotundum----βασιλεὺς ὥς, respondet tamen Homerico----λύκοι ὥς, & Virgiliano---Lupi ceu Item---πέλεκυς ὥς &----κύων ὥς.

Παλιγγενέϊ ἥρωϊ. Talis Ectasis in Homerico

τεκεῖ ᾧ. & πόσεϊ ᾧ.

In Crasib. frequentiss. est Sophocles, & certè Crases particulas admittunt in carmen quæ versum & complent & concinnant. Hæc mea esse duxi ut submonerem; cetera sunt Lectoris ut faveat.

FINIS.

Hugo Grotii Scripta.

Annotata ad vet Teſt.
Annotationes in Evangelia.
Act. Apoſt. & Epiſt. Pauli.
Epiſt. Canon, & Apoc.
De Jure Belli & Pacis.
Poemata.
De ſtudiis, &c.
De veritate Chriſtianæ Rel.
De Satisfactione Chriſti.
Mare liberum.
Excerpta ex Trag. & Com.
Nota in Capellæ Satyricon.
Arati Phænomena.
Metaphraſis Latina lib. Stevin.
De Antiquitate Reipub. Batavicæ.
Adamus Exul } *Tragœdia.*
Chriſtus patiens }
Ordinum Holland. Pietas.
Annales Belli Belgici.
Hiſtoria Gothorum, &c.
Epiſtolæ ad Gallos.
De Imperio.
De Fato.
Via ad Pacem.
Votum pro Pace.
Florum Sparſio.
Opuſcula.

Books printed for *William Crook*, at the three Bibles on *Fleet-Bridge*, 1665.

1. LEighs *Critica ſacra*, Obſervations on all the Radixes of the old Teſtament, and all the Greek words in the New, fol.
2. *Thomaſius Dictionary*, 4°
3. *Rutherfords works* in two volumes, 4°
4. *Fifty nine Enigmatical Characters*, all exactly drawn to the life, from ſeveral perſons, humors and diſpoſitions, pleaſant and full of delight, by R. *F.* Eſqu. 1665.
5. *Caliopes Cabines opened*, wherein Gentlemen may be informed how to adorn themſelves, for Funerals, Feaſtings and other Heroick Meetings; alſo here Gentlemen may know their place and worth, worth all the degrees of honor, *&c.* by *Iames Salter*. 1665.
6. *The Compleat Vineyard*, or the beſt way for planting of Vines in *England*; wherein are ſet forth the whole circumſtances neceſſary for the planting of a Vineyard, *&c.* by *William Hughes*. 1665.
7. *The History of the life and martyrdome of S. George* the Titular patron of *England*. Shewing all his Miracles and deeds of renown; faithfully Collected up by the ſixteen years induſtry of *Thomas Lowich*, Gent. 1664.

8. *Sir*

8. *Sin diſmantled*, ſhewing the loathſomneſs thereof, Confeſſion with the remedy for its repentance and converſion: Wherein is laid down the manner how we ought to confeſs our ſins to God and man *&c.* 1664.

Playes newly printed for William Crook.

Hic & ubique or the humor of *Dublin*, a Comedy often acted with Applauſe.

The Projectors, a Comedy by *John Wilſon.* 1665. Acted now at the Kings Play-houſe.

Vittoria Corombona, or the white Devil; a Tragedy Acted now alſo at the Kings Play-houſe.

Lanii Triumphantes or the *Butcher-Prize*, being a deſcription of the famous Battel between *Achilles* a Butcher of *Greece* and *Hector* a Weaver of *Troy*. *A mock Poem* on *Homer*.

9. The *Royal Stem*; being an Account of the moſt conſiderable paſſages by Sea Land, ſince *William the Conquerors* time this preſent year 1665. With the pictur *K. Charles* the ſecond, all on a broad-ſide, to ſtand in Cloſets, Chambers, &c. 16
10. The new Art of teaching of School, *Charles Hoole*, M.A.
11. Sir *Thomas Herbets* Travels new prin with many Additions, 1665.

Books now a printing for *W. Crook*,

1. *Solamen Ægrorum, ſive Ternarias medic mentorum Chymicorum, ad omnes fere morb curandum, maxime deploratos & grand feliciſſime inventa remedia. Authore* Ev rardo Maynwaringo *Phil. & Med. Doctor*
2. *Brevis Demonſtratio*, or a Brief Demonſtr tion of the truth of Chriſtian Religion; moſt Rational piece, but ſmall.
3. *Le Romant Comique*, or the Comical R mance in two Parts. Written in French b *Mr. Scarron*, and Tranſlated into Engli by *J. B.* Gent. a witty piece.

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